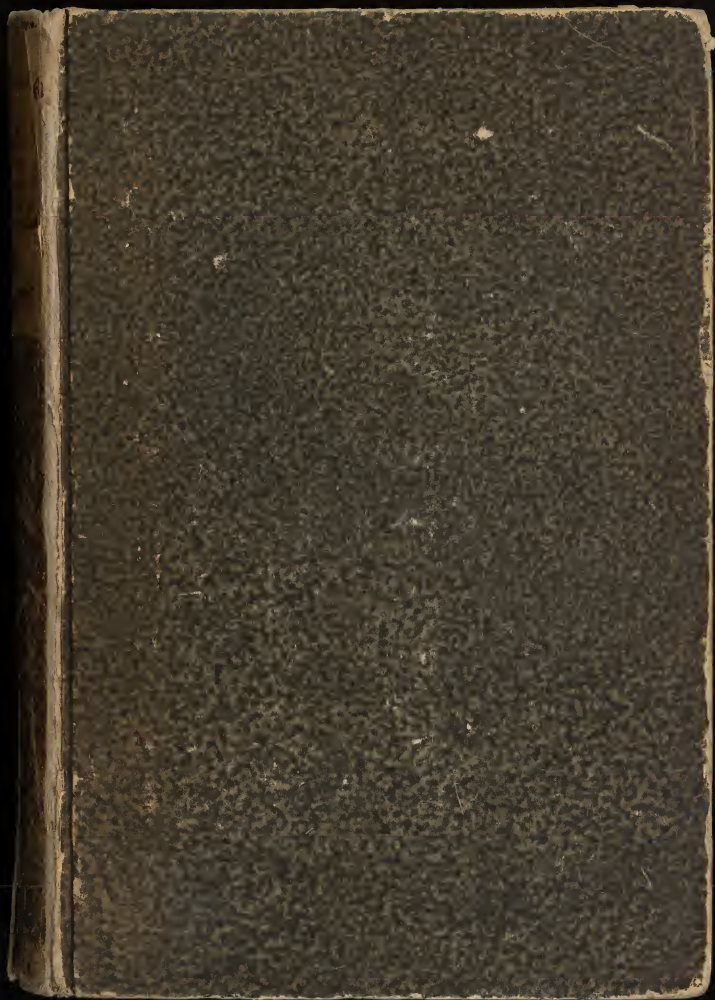




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REPORT

OF THE

Basel German Evangelical

MISSIONARY SOCIETY

FOR

1876

THIRTY-SEVENTH REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION IN
SOUTH-WESTERN INDIA



MANGALORE

PRINTED AT THE BASEL MISSION PRESS

1877



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1. S.
2. J.
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17. J.
18. S.

European Missionaries of the Basel German Evangelical Mission.

A. In India.

Corrected up to the 1st May 1877.

[The letter (m.) after the names signifies: "married", and the letter (w): "widower".
The names of unordained Brethren are marked by an asterisk.]

Name	Native Country	Date of ac- tive service	Station
1. J. M. Fritz (m.)	Germany	1839	Cannanore
2. J. A. Bühner (m.)	Switzerland	1842	Kotagherry
3. Chr. Müller (m.)	Germany	1842	Tellicherry
4. H. A. Kaundinya (m.)	India	1851	Anandapur
5. K. A. E. Diez (m.)	Germany	1851	Cannanore
6. G. Pfeiderer (m.)*	do.	1853	Mangalore
7. J. Lauffer (m.)	do.	1856	Cannanore
8. L. G. Hanhart (m.)	Switzerland	1857	Palghaut
9. J. Fr. Männer (m.)	Germany	1857	Mulky
10. W. Roth (m.)	do.	1857	Hubly
11. J. Mack (m.)	do.	1858	do.
12. R. Hartmann (m.)	Switzerland	1859	Karkal
13. W. Stokes (m.)	India	1860	Kaity
14. J. B. Graeter (m.)	Germany	1863	Mangalore
15. S. Gundert (m.)	do.	1863	do.
16. Th. Digel (m.)*	do.	1864	do.
17. J. Knobloch (m.)	do.	1865	Calicut
18. S. Walter (m.)	Switzerland	1866	Chombala

Name	Native Country	Date of active Service	Station
19. J. Müller (m.) *	Germany	1866	Mercara
20. Th. Walz (m.)	do.	1866	Mangalore
21. Ch. G. Weigele (m.)	do.	1867	Guledgud
22. Th. Elsässer (m.) *	do.	1867	Calicut
23. C. Linder (m.)	do.	1868	Chombala
24. W. Schmolek (m.) *	do.	1869	Tellicherry
25. G. Ritter (m.)	do.	1869	Udapy
26. H. Daimelhuber (m.)	do.	1870	Karkal
27. J. A. Brasche (m.)	do.	1870	Udapy
28. W. Sikemeier	Holland	1870	Mangalore
29. W. P. Schöenthal *	Germany	1870	Cannanore
30. N. Hübner (m.)	do.	1871	Bettigherry
31. J. Hafner (m.)	Switzerland	1871	Kundapur
32. P. Ott. (m.)	Germany	1871	Udapy
33. W. Nübling	do.	1871	Honore
34. J. Welsch (m.)	do.	1871	Dharwar
35. G. Hirner (m.) *	do.	1871	Mangalore
36. C. Hüttinger *	do.	1871	do.
37. W. Hasenwandel (m.)	do.	1872	Bettigherry
38. A. Burkhardt *	Switzerland	1872	Mangalore
39. G. A. Ziegler (m.)	Germany	1872	Udapy
40. J. Hermelink (m.)	do.	1872	Mulky
41. G. Wagner	do.	1872	Codacal
42. A. Dobler *	Surinam	1872	Calicut
43. J. F. Veil	Germany	1872	Mercara
44. R. Hauri *	Switzerland	1873	Mangalore
45. E. Härlin (m.)	Germany	1873	do.
46. J. Layer (m.)	do.	1873	Kaity
47. C. Feuchter *	do.	1873	Calicut
48. J. S. K. Ostermeier *	do.	1873	do.

Name	Native Country	Date of active Service	Station
49. G. Grossmann	Switzerland	1874	Guledgud
50. R. Schenkel	Germany	1874	Hubly
51. C. Pfeiderer (m.)*	do.	1874	Calicut
52. J. Baumann *	Switzerland	1874	Mangalore
53. J. Veil *	Germany	1875	do.
54. W. Lütze	do.	1875	Dharwar
55. L. Gengnagel	do.	1875	Honore
56. E. Liebendörfer	do.	1875	Calicut
57. J. Frohnmeyer	do.	1876	Tellicherry
58. A. Ruhland	do.	1876	Palghaut
59. C. G. Eble	do.	1876	Anandapur
60. M. Hoch	Switzerland	1876	Dharwar
61. E. G. Halbrock	Germany	1876	Cannanore

At Home.

62. J. F. Metz	Germany	1843	late of Kaity
63. F. Kittel (m.)	do.	1853	do. Mercara
64. J. J. Brigel (m.)	do.	1858	do. Mangalore
65. J. J. Thumm (m.)	do.	1860	do. Hubly
66. Th. F. Schauffler (m.)	do.	1860	do. Calicut
67. J. Fr. Müller (m.)	do.	1861	do. Udapy
68. Fr. Ziegler (m.)*	do.	1862	do. Hubly
69. Fr. Matthissen *	Russia	1867	do. Calicut
70. J. Kittel (m.)	Germany	1867	do. Tellicherry

B. On the Western Coast of Africa.¹⁾

(GOLD COAST.)

Name	Native Country	Date of active Service	Station
71. J. G. Widmann (m.) ²⁾	Germany	1842	Akropong
72. J. Chr. Dieterle (m.)	do.	1846	Aburi
73. J. Zimmermann (m.) ³⁾	do.	1849	Christiansborg
74. J. A. Mader (m.)	do.	1851	Akropong
75. H. L. Rottmann (m.) [*]	do.	1854	Akra
76. M. Klaiber (m.)	do.	1859	Christiansborg
77. D. Eisenschmid (m.)	do.	1861	Akropong
78. D. Asante (m.)	Africa	1862	Kyebi
79. J. Ch. Fetzer (m.) ^{*4)}	Germany	1863	Christiansborg
80. C. Schönfeld (m.)	do.	1863	Odumase
81. Ph. H. Bohner (m.)	do.	1863	Abokobi
82. Fr. Ramseyer (m.) ⁴⁾	Switzerland	1864	Okwao
83. J. Weiss (m.)	do.	1865	Abokobi
84. J. Binder (m.) [*]	Germany	1866	Ada
85. G. J. Lodholz (m.)	do.	1867	Aburi
86. Chr. J. Buhl (m.) ^{*4)}	do.	1869	Christiansborg
87. J. Kopp (m.) ^{*4)}	do.	1869	Odumase
88. J. G. Fritz (m.)	do.	1860	Christiansborg
89. A. Langhorst (m.)	do.	1872	Ada
90. P. Steiner ⁴⁾	do.	1872	Christiansborg
91. R. Müller [*]	do.	1872	Akra
92. R. Spengler [*]	do.	1872	do.

1) Taken from the List of 15th January 1876.

2) Died in 1876.

3) Died in 1876.

4) Went Home in 1876.

Name	Native Country	Date of active service	Station
93. M. Müh ¹⁾	Germany	1873	Christiansborg
94. J. M. Müller (m.)	do.	1873	Akropong
95. Th. Essler	do.	1873	do.
96. N. Dieterle *	Africa	1874	Christiansborg
97. C. Bender *	Germany	1874	Ada
98. A. Petavel * ²⁾	Switzerland	1875	Akropong
99. A. Mohr	Africa	1875	Begoro
100. E. Werner	Germany	1875	Okwao
101. C. Weigle *	India	1875	Akra
102. F. A. Ehmer	Germany	1875	Abokobi
103. J. Weimer *	do.	1875	Okwao
104. G. Glatzle *	do.	1875	Begoro

Gone to Africa in the beginning of 1876.

105. M. Seeger *	Germany	1876	Christiansborg
106. S. Buck *	do.	1876	do.
107. C. H. Krauss *	do.	1876	do.
108. M. Sautter	do.	1876	Akropong

At Home.

109. J. Mohr (m.) *	Germany	1846	late of Aburi
110. J. G. Christaller (m.)	do.	1852	do. Akropong
111. E. Schall (m.)	do.	1856	do. Christiansb.
112. Chr. Bellon (m.)	do.	1865	do. Akropong
113. J. Müller (m.)	do.	1865	do. do.
114. J. Kühne *	do.	1866	do. Kumase

1) Died in 1876.

2) Died in 1877.

C. In China.

Name	Native Country	Date of active Service	Station
115. R.C.F. Lechler (m.)	Germany	1846	Hongkong
116. H. Bender (m.)	do.	1862	Chongchong
117. Ph. Ch. Piton (m.)	do.	1864	Lilong
118. J. Lörcher (m.)	do.	1865	Hongkong
119. Min-siu tschin (m.)	China	1869	Lilong
120. G.A. Gussmann (m.)	Germany	1869	Nyenhangly
121. Kong-Fat-lin-Ayun (m.)	China	1871	do.
122. Ch. G. Reusch (m.)	Germany	1872	Lilong
123. R. Ott	Switzerland	1873	Chongchong
124. M. Schaub	do.	1874	Lilong

Gone to China in 1877.

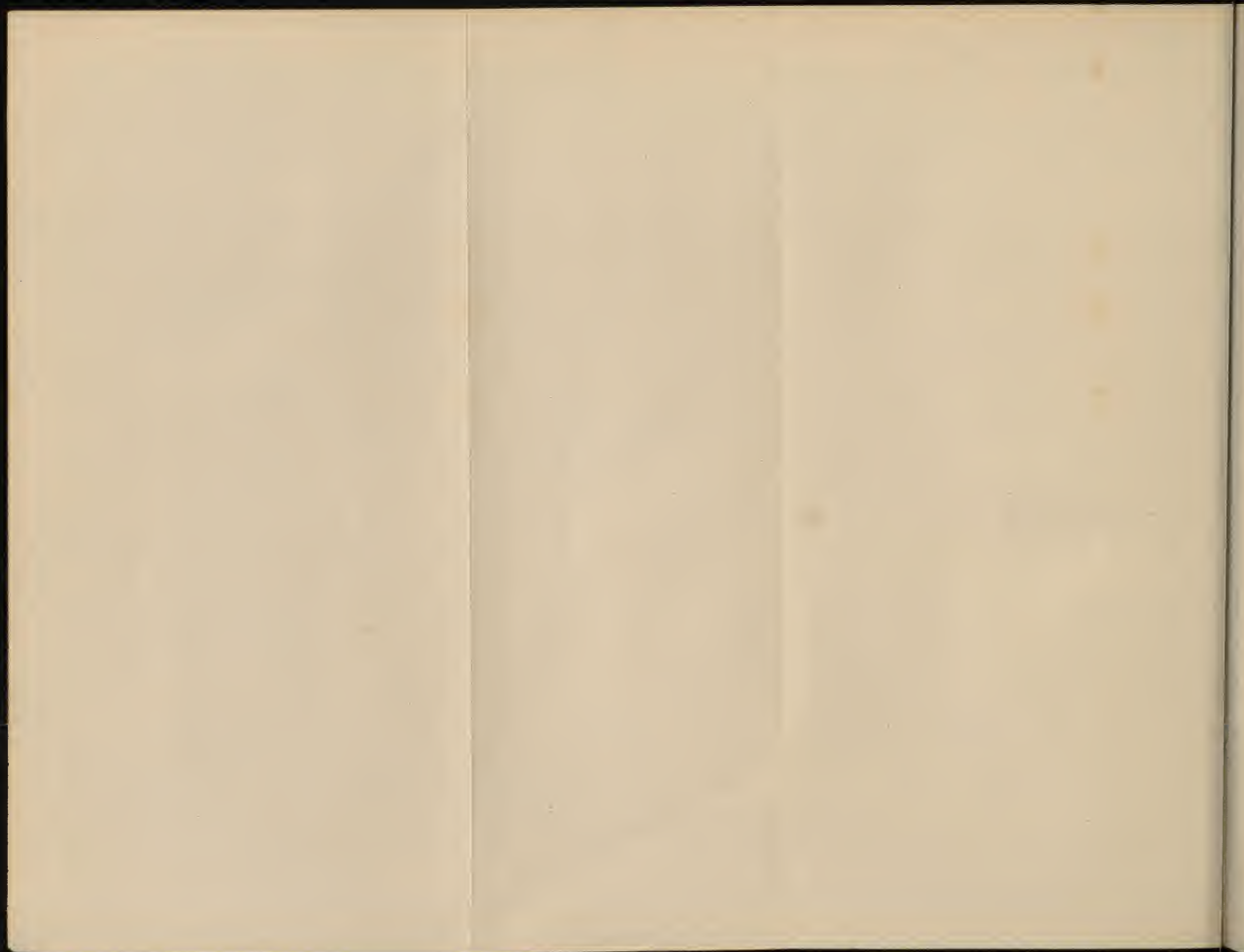
125. G. Morgenroth	Germany	1877	Nyenhangly
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Census of the Basel German Evangelical Mission on the Western Coast of India.

1st JANUARY 1877.

NAMES OF MISSION STATIONS	Established in the year	Agents of the Mission.										Schools.										Under the care of the Mission.						
		European Missionaries.		Native Agents.						Number of Schools.	Higher Schools.		Boarding Schools.		Parochial Schools.		Anglo-Vernacular Schools.	Heathen Vernacular Schools.		Total of children under instruction.	Number of Converts baptised during 1876.	* Number of Church Members 1st January 1876.	Present Church Members.					
		Brethren.	Sisters.	Native Pastors.	Catechists & Evangelists.	Christian Schoolmasters.	Christian Schoolmistresses.	Non-Christian Schoolmasters.	Seminary.		Training Schools.	Preparandi Schools.	Boys.	Girls.	Boys.	Girls.		Boys.	Girls.				Communicants.	Non-Communicants.	Children.	Total.	Catechumens.	
<i>I. Canara.</i>																												
1. Mangalore	1834	14	7	0	6	5	7	0	6	22	0	0	0	0	111	101	0	0	20	254	12	1144	606	26	475	1107	32	
2. Mulky	1845	2	2	2	4	7	2	0	7	7	0	0	0	56	65	38	0	0	159	56	728	363	20	386	769	26		
3. Udapy	1854	4	4	1	8	7	0	0	7	0	2	27	56	0	37	29	0	0	0	151	116	832	508	18	435	961	131	
4. Karkal	1872	2	2	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	40	29	0	20	49	12
5. Kundapur	1876	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0
6. Honore	1845	2	0	0	3	0	0	0	1	0	0	0	0	0	12	7	0	0	19	3	62	32	0	50	82	2	0	
7. Mercara	1870	3	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	27	12	2	5	19	0	
8. Anandapur	1853	2	1	0	1	1	0	0	2	0	0	0	0	0	16	13	0	0	29	8	155	75	20	75	170	16		
<i>II. South Mahratta.</i>																												
9. Dharwar	1837	3	1	0	1	0	0	0	3	0	0	0	0	0	4	62	42	0	108	0	57	31	6	19	56	0		
10. Hubly	1839	3	2	0	2	2	1	6	4	0	0	0	32	0	8	30	94	2	166	7	144	59	10	68	137	10		
11. Bettigherry	1841	2	2	0	2	2	0	4	3	0	0	0	21	0	4	0	68	0	93	8	134	69	4	62	135	10		
12. Gulegdry	1851	2	1	0	1	2	1	1	2	0	0	0	0	0	0	9	106	0	115	3	87	45	1	40	86	5		
<i>III. Malabar.</i>																												
13. Cannanore	1841	4	4	1	7	4	0	1	3	0	0	0	0	44	27	0	63	18	152	3	485	280	8	229	517	1		
14. Tellicherry	1839	4	2	1	4	5	2	8	6	0	8	32	60	0	14	31	224	57	11	437	5	339	171	0	163	334	3	
15. Chombala	1849	2	2	0	4	2	2	0	1	0	0	0	41	21	13	0	0	0	75	9	230	114	10	118	242	2		
16. Calicut	1842	7	4	1	6	8	2	5	5	0	0	0	52	56	36	196	47	27	414	13	685	392	21	312	735	27		
17. Codacal	1857	1	0	0	3	2	1	0	2	0	0	0	0	25	15	0	0	0	40	0	204	127	0	88	215	6		
18. Palghaut	1858	2	1	0	7	5	0	3	5	0	0	0	0	56	14	55	39	2	166	6	154	80	10	72	162	13		
<i>IV. Nilgherries.</i>																												
19. Kaity	1846	2	2	0	1	1	1	2	3	0	0	0	8	14	49	1	0	0	72	4	44	22	2	34	58	3		
20. Kotagherry	1867	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	58	25	8	45	78	0		
Total		63	41	6	62	53	19	30	60	22	10	59	156	184	506	350	567	516	80	2450	255	5609	3042	166	2696	5904	299	
* Total of 1st January 1876		63	40	5	62	52	15	26	58	19	6	59	141	183	456	343	326	425	45	2303	362	5136	2884	141	2584	5609	444	
Decrease during 1876		0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	107	0	0	0	0	0	0	145	
Increase ditto		0	1	1	0	1	4	4	2	3	4	0	15	1	50	7	0	91	35	147	0	478	158	25	112	295	0	

* The numbers of this column differ from those in last Report, as we have this year omitted the Missionaries and their families.



Report.

AGAIN the goodness of the Lord has brought us through another year. It has not been without its trials and losses, but we have also seen that our work has not been in vain. Two brethren have been called away to their eternal rest, whilst we should have wished so very much to see them work on for a number of years more in the spheres in which they were so very useful; but His grace was revealed in them on their death-beds. Famine and disease have cast their deep shadows on several of our congregations and of the inhabitants of the districts in which our work is carried on. But we have also had a harvest, although not so rich as last year, yet sufficient to cause us to thank the Lord for it; especially as amongst the number of those baptized (255), and those who have left heathendom and put themselves under instruction, we see in several cases the grace of God triumphing over great obstacles. Some fearful sins in our congregations have pierced our hearts, but we see also a steady, if slow, growth in many of the rest, and a clear victory of life over death in cases of sickness and death. And the first months of the new year show us the beginning of a new era in that part of our Mission-field where the labour has been going on for

many years without showing an adequate fruit. We cannot as yet form a clear opinion about the inner value of those conversions in the famine-district. Yet we think to have seen enough to give us a ground to hope, that God will make a blessed fruit to grow in the country which, at present, is too barren to produce grain, whilst formerly it was known as the barren part of our Mission-field.

I. INCREASE OF OUR CONGREGATIONS.

The numbers of our Christians do not this year show the same increase as last year (473), yet we are thankful for that amount of growth which has been vouchsafed, 295 souls having been added to our several congregations, so that the numbers have risen from 5757 on the 1st January 1876 to 6052 on the 1st January 1877. But in these numbers the Missionaries with their wives and their children, present on the stations, are included, and amount to 148 souls. They are of course members of the congregations, uniting with them in the common services, suffering and rejoicing with them. But then they are in no wise the result of the preaching of the Gospel in this country, and their numbers do not represent the progress of the Gospel work; therefore it was considered misleading if their numbers were mixed up with those representing the extent in which the Word of God has outwardly subjected the nations of this great country, and we therefore intend in future to omit them, thus giving the numbers as 5609 in the beginning and 5904 in the end of 1876, the year under review.

In this number are included 4 Christian families in Kotagherry, the care of which was made over to our Mission by the American Arcot Mission, as their society was obliged to retire from the place. But this accession was more than

counterbalanced by the number of Christians who left our stations to seek their livelihood elsewhere. A number of Christians in Calicut, Mercara, Mangalore, etc., who are partly under the care of our Mission, but not entirely, are not reckoned in these numbers (and therefore seem not to be represented in any Missionary census in India).

Deaths from cholera and small-pox have been somewhat frequent in this year, and there are only 77 more births than deaths. Thus our increase is almost entirely due to baptisms of heathens.

II. CONVERTS FROM HEATHENISM.

Although the harvest has not been as rich as the one of 1875, we yet have reason to rejoice. 255 souls have been added to our little flock by baptism of heathens, and 154 of them are adults. 299 more are waiting for baptism, and several of their number have received it in the first months of 1877, whilst in the mean time the number of candidates has considerably increased, chiefly in the Southern Mahratta Country (according to the latest news: Guledgud 200, Bettigherry 60, Hubly 100, Dharwar 50).

The two chief stations of the Tulu Country, Uday and Mulky, with their numerous out-stations, began the year with 308 catechumens. Of these a number have proved unstable or unworthy, others came in their stead, some of them are still under instruction and trial, and a goodly number have been baptized on different occasions. *Mr. Daimelhuber* of Mulky baptized 26 persons in Kutyar on Easter-Sunday, 1st May 1876; *Mr. Ritter* of Uday, 23 on the 23rd April and 41 on the 25th December 1876; *Mr. Ott* of Uday, 16 on the 1st January in Kattupadi, on the 28th May 4 in Gudde,

31st December 1876 30 in Madambail etc., altogether 172 in connexion with these two stations, whilst 157 more are waiting for baptism. One of the former, *Mr. Ott* relates, was a great-grand-mother, Hannah, about 75 or 80 years of age. She had resisted for a long time, but at last came to be baptized, a few months before her death. We believe, she died in the Lord. *Mr. Daimelhuber* gives the following particulars of one of the above days:

This year the day of Christ's Resurrection (Easter-Sunday) became a day of rejoicing and blessing for our little church in Kutyar, as it was last year for that in Gudde. 26 souls were on this day added to the congregation by baptism. All of them belong to the Billawar-caste (toddy-drawers) and therefore to a low class, and yet I am convinced that they will strengthen the church in Kutyar, as it is the Lord who has called them and began His work in them.

They belong chiefly to five families, whom I will introduce to the reader one by one.—Israel, with his wife, his mother and sister, his five children and a niece, joined us as early as 1874. They were the first of their village (Tuledu) to confess Christ, and therefore they had, in the beginning, to contend with many difficulties. Yet they soon learned to appreciate the Sunday meetings in Kutyar, and it is only a pity that the far and difficult way makes it hard for the children to attend school.—Isaac, with his wife and four children, is full of joy on the new treasure he has found. From the first day it was evident that he had really broken with everything heathenish. He witnesses for Christ wherever an opportunity offers, and if he saw one of the other enquirers growing cold, he would admonish him. May he remain rooted in Christ!—Jacob and his wife Sarah are very ignorant, and frequently must be admonished not to neglect the meeting together of the church. Although more than two years have passed since they joined the church, we had not hitherto had the courage to baptize them. This time they begged very much to be admitted, and the elders of the congregation, before whom the matter was brought, were of opinion that they might be baptized,

although their hearts were not as warm as we could wish. Thus we admitted them, hoping that the grace of God would not be without fruit on them.—Daniel and Salome were in former times not good characters. But heathens and Christians now say of them that they have left their bad ways and entered upon a new career. Some years ago they had joined us, but soon afterwards went back and fell again into their bad practices. We, therefore, to try their sincerity, treated them this time as excommunicated, and bid them sit separate from the rest. But they submitted to this humiliation and were frequently to be found in the place assigned to them, desirous of hearing the Gospel. We have now baptized them and trust that the Saviour will save them entirely.—Abraham and Tabitha with their two children were the last that joined us. The wife, being of a respectable family, had for a long time been afraid of the hardships connected with a confession of Christ. But two of their children died both within a short time, and the wrath of the demons would not be appeased by any sacrifice. Abraham, therefore, to be safe against the demons, asked us to come to his house and pray there. And both of them say that from that day peace and blessing had come on their house, and they are delivered from their fear. They are now willing followers of the Lamb, even under persecution.

In 1875 this party received the preparatory instruction through the Catechist *Abraham Hery*. He related and explained to them the most important Bible stories, dwelling chiefly on the life of Christ. They learned by heart the Lord's Prayer, the Creed and the Ten Commandments. Nearly all of them were zealous in learning; the younger ones helping the aged by repeating to them again and again the words to be learned by memory. Though some one might think this method a very mechanical one, it is yet the proper thing for this class of people. For on the one hand they cannot read and are therefore entirely dependent on their memories; on the other hand the ignorance in spiritual things in the beginning is almost beyond comprehension. In March and April 1876, I took charge of the instruction. The distances of their houses which usually cannot be locked up, made it impracticable for all to attend at the same time;

they therefore came in turns. Soon even the most ignorant amongst them began to see that only wickedness lived within them. Formerly they would lie and cheat without the least scruple; but now they know that God is holy, and have begun to hate the works of the flesh. I also observed that they began to desire after salvation, and that they trusted in Jesus, that He would be able to cleanse them. And with the trust, love towards this Saviour would also spring up in their hearts.

The day of baptism was fixed on the 16th April, as the day of Christ's Resurrection. In response to our invitations a number of friends came together. From Udapy *Mr. Ott* and *Mr. Ziegler*, from Santur the Deacon *Daniel Aaron*, from Padur several Christians, and from Mangalore some pupils of the Seminary came to Kutyar. I preached on the Epistle of the day, i. Cor. xv. 1-20. Then the girls of the Mulky School sang: "Praise ye the Lord!" After this the new converts with loud and cheerful voices confessed their faith in Christ and gave the promise to remain faithful unto Him; and then one family-group after the other knelt down and was baptized in the name of the Father, the Son and the Holy Ghost. A choir of the pupils of the Mangalore Seminary concluded the service by singing a set piece. About half an hour later the people gathered again for the afternoon-service, when *Mr. Ott* from Josh. xxiv. 23 admonished the newly baptized to remain faithful to the Lord, and Deacon *Daniel Aaron* showed from Col. iii. 1, that our faith must be born from on high, and must from thence daily receive new strength and increase. Catechist *Israel Eliezer* concluded with prayer.

We praise and bless the Lord, our living King, for such proofs of His resurrection-power.

Other stations have not such numbers to report, yet only very few have closed the year without baptisms or conversions, viz: Mercara and Dharwar; whilst Karkal and Codacal have been increased by some new comers who are however not yet baptized; and Dharwar has seen conversions and baptisms in January and February 1877. All the other stations have bap-

tized some heathens. Attolimani, the out-station of Anandapur (cf. last Report p. 20), has again been increased by eight baptisms from the heathen. Kotagherry has baptized two Tamulians and received two Roman Catholics into the congregation.

Mr. Knobloch in Calicut writes:

We have this year baptized 13 heathens. We had, however, a much greater number under trial and instruction, but with people whom outward distress has driven to come to us, we find it necessary to let them pass through a longer time of trial and to instruct them more carefully, so that we may see what they are and that they may come to understand what it is that they will obtain from us. But of some who joined us in the course of the year, we saw that they were really desirous after spiritual things.

A young woman from Cannanore, who in her childhood attended our Mulil-School there, was then impressed by the truth. She was afterwards married to a heathen, but even then would try to get hold of tracts and read them. After her husband's death she wandered about in the country and at last joined the Mahommedans, with whom at first she found satisfaction. But gradually she saw that she had not got what she wanted, and she went to her brother, who had become a Christian many years before, and desired to join the congregation. In the course of instruction for baptism she was very zealous, and as she could read and had learned many Christian truths in her childhood, she made great progress in Christian knowledge. The day of baptism was for her the happiest day of her life.

A middle-aged man who in his profession as mason had helped in the building of several Mission-houses and also of the fine Church in Codacal, at last became desirous to be himself a partaker of the blessings of Christianity. He was much respected amongst his caste-fellows, and a very zealous worshipper of the demons, but also very much addicted to drink. When he expressed his intention of becoming a Christian, there was such an uproar amongst his people as seldom occurs in present times. The police were required to

deliver him from the hands of his relatives, who, most of them being drunk, might have done him serious injury. He had within himself to pass through a severe struggle, but he remained steadfast. Even at a later period he would now and then be so frightened by dreams or visions, that he could not sleep for whole nights. The fear of demons had such a hold on him that he would now and then for a time sit with his eyes closed, unable to speak. His memory was so weakened, in consequence of his drinking habits, that he found it difficult to retain any thing about Christianity. He therefore began to read out aloud the Bible stories for hours together. He complained much about his condition and the difficulty he had in concentrating his thoughts and controlling his imaginations. By and by he found more peace, but a full joy he showed only on the day of his baptism. Since then he has always been happy, and we hope, the Lord will keep him in His grace. How difficult is it for such a servant of the demons and of drink, to become a true follower of Christ!

There were also two youths among the number, who gave us much cause for joy. Very quietly they made progress in the knowledge and love of their Saviour and His Word, and it was chiefly through their answers in the course of instruction that their growing in grace could be observed. They were very desirous to be soon baptized.—May the Lord keep them and the others who were baptized with them. And although the number is very small, we yet thank Him for granting us this harvest and ask Him to give us still more.

There have been some feigned conversions. In Honore a young Brahmin from Kumpta came to the Missionaries, expressing his desire to join the Christians, because the truth was only in their religion. He stayed three days with them and partook of their meals. On the second day two of his relatives came and entreated him to come back, and a great number of people gathered round the house, but he would

not go with them. Next day his uncle came from Kumpta with 100 or 200 other people, and after some lingering, the youth went with them and was carried away in triumph. As a matter of course it was given out, that he had not eaten with the Christians. It afterwards became known to us, that his motives for coming and his motives for going were equally bad. He had not come from the least desire for salvation, and the chief reason for his going was the pledge he received from his people, that he would have full license to indulge his appetites.—Two Malayálees, baptized at Karwar, entirely disappeared after but a short time,—a caution to all of us not to be in a hurry in administering baptism.—In a fourth case too, that of a young Brahmin, who joined our brethren at Honore and subsequently received baptism at Udapy, the disappointment and sorrow caused by the discovery of his unsatisfactory character have far outweighed the joy.—Purer motives, we trust, have been influencing the young man of the oilmaker-caste, who on the 5th February 1877 came to Honore from Beilur, a village in the neighbourhood, and expressed his desire to embrace Christianity. As yet he has remained unshaken by all the entreaties, lamentations and the anger of his family, and seems to give ground for good hopes.—From another station we hear that an educated young man makes it the condition of his joining the Christians, that he should be sent to Europe for his studies,—a request which, of course, is refused to him.

But there are other, genuine, conversions to report, and these in such a number, that we can only mention some of them. Two of them are almost entirely the fruit of the reading of Tracts and the Bible. *Mr. Mack* from Hubly writes:

Basappa, a youth from Nilgund to the S. E. of Hubly, had in his home become acquainted with Christianity, and learned that the

Hindu gods were nothing. He therefore came to Hubly, asking for more instruction and for baptism. We therefore put him into our boarding school on trial. Although not particularly gifted and very deficient in the rudiments, he yet by dint of zeal and perseverance made such progress that the yearly examination showed him to be the best of his class, excelling also especially in Biblical knowledge the Christian boys of the school. As his behaviour likewise was quite satisfactory, he was baptized on the 3rd December by *Mr. Schenkel*, and received the name Samuel. We wished to keep him still longer in our school, but he had a great desire to go back to his village, partly to assist his family by the labour of his hands, partly to bear witness in his home of the new treasure he had found. Thus we dismissed him with the Lord's blessing, making the agreement that he should once a month attend divine service in Hubly, and we would now and then come to his village, so that he might grow in divine knowledge and the fellowship might be kept up.

And from Guledgud we hear a narrative showing how even a tract lying on the roadside, either lost or thrown away, may be the means of bringing a soul to Christ, and how the reading of the Canarese Bible, almost without any assistance, may prove a powerful means of conversion. *Mr. Grossmann* in Guledgud gives the story of a youth, Bhima, as told by the young man himself.

I was born, relates Bhima, in the year 1856 in Hunagund as the eldest son of my parents. When I was ten years old, my parents sent me to the school of a Lingavant priest, which was held in a temple of Hanuman. After some years I was employed as a school-master in Muguli. Six months afterwards a Mahommedan persuaded me to come to his house where he would teach me mantrams for conjuring. He taught me only two mantras, one against snake-bite and the other against scorpion-bite. But when I tried the second mantra on a man who had been bitten by a scorpion, I was soon convinced that it had no power. So I told the Mahommedan that he was a

cheat and left him. I returned home, and after a few days stole six Rupees from my aunt. Although no one suspected me, my conscience did not cease upbraiding me, so that, when my parents wanted to send me to her village, I refused to go and yielded only to their threats.

On the road thither I found a little book lying in the sand. I was curious to know what book it was, and found its name to be "Heart-book".* When I read it, I found that the pictures and the words described the condition of my heart as it was. I became troubled about the fearful condition of my heart, and was convinced that I must become another man. Coming to my aunt's house I confessed my theft and gave her the six Rupees.

During six months I read the book again and again, and became very much afraid on account of my condition. "What a wicked sinner thou art! And what will become of thee if thou doest not get rid of thy sins and of Satan? If thy heart does not become pure, thou must certainly go to hell." These and similar words I told myself and asked: "How can I know God and His shastra? How can I be saved and reach eternal life?" I could not speak with any body about these questions, doubts and fears, because no body understood me. Before I had found that little book, I had never thought about salvation, and had always thought: "If I serve the idols and wear the linga, that is enough for me to go to heaven." But now I knew that all that was wrong, resolved not to adore the idols any more, and threw away my linga. But I did not know the Saviour and the way to salvation.

At this time my aunt advised me to go to Gudur for some money and added: "There is in Gudur a young man, Sangappa, a goldsmith, who has the same thoughts about our religion as you. He does not

* This book has been translated from German into English and several languages of India. In Canarese the title is "Hṛdaya-darpana." It represents the human heart in a series of pictorial illustrations, showing the different passions as so many beasts, living in the heart and being driven out by Christ, whereupon the cross of Christ and the Holy Spirit take possession of the human heart. The book has been blessed to many.

worship idols, and he has got a book, which is called 'God's Word.' You must see him." I went to Gudur, got my book and enquired for Sangappa. I called him aside and asked him to give me "God's Word" which he possessed, that I might read it and learn the way to salvation. He said: "With the greatest pleasure. You can stay four or five days with me and read it." I stayed for three months in his house and read the Bible from beginning to end. In the forenoons I did some work to earn my livelihood, and in the afternoons I read the Bible. At last my father came to call me home, but I would not leave my friend Sangappa and the Bible. But as my father insisted and told, I could also read the book at home, Sangappa told me, I must not disobey my father's command. He gave me the Bible, and I went with my father.

Three days afterwards I was called to assist my uncle in collecting the rents for Government. But I could no longer do as I had formerly done on such occasions—(we prefer omitting the details about this collecting of rents), but acted honestly, for which I drew on myself much displeasure from my relatives.

For three months my relatives gave me full liberty to do as I liked, and I could freely read God's Word. But then they began to press me to do homage to the idols. I answered: "He who serves the idols is a subject of Satan." They said: "Why should we not worship the idols?"—"We may not forsake Him who has created us and every thing, and serve the idols which are made by the hands of men."—"Who is the true God?"—"He who has created the three worlds, Jehovah is our God."—"Show us your God."—"He is revealed in the Word which I read."—"That is a lie. The missionary has invented that book to destroy caste."—"What is caste? All men are sprung from one flesh and one blood; where then is caste?"—"You are an out-caste. You would eat with a Holeyá."—"Oh yes, I should not object."—"Because you are so wicked and speak like this, the priest has for eight days not come to our house for alms."—"If you wish it, I will leave the house, and you can give my portion of food to the priest."—"If you want to go, you can go wherever you like."—"I will go to them who read God's Word and there find the

way of salvation.”—Then my uncle lifted up his hand to beat me and said: “Will you now give up the reading of this book?”—“You may beat me, or do what you like, but I will not give up reading this book.”

Some days afterwards they enticed me into a room and locked me in, leaving me without food for several days. After two days I knocked and entreated them to open. They answered: “If you promise us not to read the book any more, we will open.”—“I cannot promise that.”—They said: “Then we will not open”, and went off. On the third day, suffering intense hunger and thirst, I tried to smash the door. Fearing I might succeed, my uncle opened. Then I was overwhelmed with abuse and reproach, but my only reply was, I would not give up reading the Bible. Gradually they relaxed in their abuse.

Two days after this some men said to me, near the temple: “You say, the idols are nothing. Kick our Hanuman with your foot, and you will see that some misfortune will befall you ere the sun sets.” I said: “What could this Hanuman do to me? it is only a dead idol of stone,” and kicked it. They were amazed that I dared commit such a crime and said, certainly I should be punished by the god before the setting of the sun. But as nothing happened, they were astonished, but thought that within the next four months the god Hanuman would take his revenge. But to their great confusion this period also passed without any bad consequences to me.

One day I again went to Gudur to speak with Sangappa about “God’s Word.” As I desired to be baptized and become a Christian, he brought me to Guledgud to the Missionary (*Mr. Grossmann*). We had a long conversation, and I returned to Gudur. Next day I told my caste-people in Gudur, that I intended to go to Guledgud, but they said: “You must not go to Guledgud. There you will only go to the Missionaries. Go home to your parents.” They tried to hold me back by force, but I shook them off and went away. A woman ran after me, and said, she had some important word to tell me, and succeeded in calling me back, when I was surrounded and kept for

several hours. But at last I escaped and went to Guledgud. There I immediately joined the Christians and broke caste.

Four days afterwards a priest from my village told me, how sad he was that I had become a Christian, but if I only would come with him, he would purify me and receive me into caste. But I told him, I did not want to be received into caste and he, the priest, certainly had no means of purifying me, as he was a sinful man himself. The priest went away. But I am happy, I have now seen that Jesus is the true Guru, the true Saviour. I can read God's Word without fear and learn more and more of the way of life. Jesus has given me peace in my mind, and He will in future also take care of my body and my soul.

Eight days afterwards Bhima's father came and said: "Thus my son is lost; he has trampled on caste and apostatized from his religion and brought shame on his parents." I told him, *Mr. Grossmann* relates, he ought to rejoice on account of his son. It was not disobedience against his parents, but the desire after salvation of his soul, that had induced him to take this step. He was not at all lost for his parents. But if they would treat him as their son and allow him to read his Bible and live as a Christian, he would be happy to go home with them and fulfil his duties towards his parents as an obedient son. The father, however, would not hear of that, but angrily looked on his son saying: "You are no more my son. I throw earth on your head, and I am no longer your father, you may throw earth on my head (*i. e.* bury me)." Saying this, he rose and went away in great anger.—Next day the youth's mother came and bemoaned her "lost son" as dead.

Some months afterwards, after the necessary instruction and trial, Bhima was baptized in 1876, and is now a happy Christian.

Mr. Hasenwandel from Bettigherry writes:

The priests in Gadag who had appeared to be so near to the kingdom of God (cf. last Report page 36), became after the sudden death of the most advanced of them more and more distant, and have now withdrawn altogether. The priest in Shiratti, also, who with

three of his adherents reads the Bible and believes the Word of God, has not as yet fulfilled the hopes we had of him. But others have taken the step. Siddhappa, a weaver in Mulagunda, had for several months been in intercourse with us, when he made up his mind to settle in Bettigherry with his family, in order to be able to carry out his intention of becoming a Christian, and we arranged that he should live in the same house with Lakshmana, a young man of twenty years, who had first introduced himself to me with the words: "I come to beg you that you may help me to find the way of wisdom." But only after many months had passed, Lakshmana took the step and broke caste on the 29th October 1876, and on the 10th December Siddhappa followed his example together with his eldest son, but the rest of his family, his wife, four sons and two daughters would not follow him, as he had hoped. Lakshmana had for a long time prepared his wife for the step he was about to take, but her parents hindered her from joining him. But on the 28th December she managed to escape very early from her parents' house, and took refuge with a Christian living near her, and with his help came to her husband, to the great happiness of all of us. We hope that Siddhappa's family will soon follow.

In Shagoti too, that interesting village about which almost each of our Reports brings some new conversions, this year brought much progress. In the beginning of this year a juggler, who till then had been roaming over the country, settled down to a good Christian life and was baptized on the 25th June. Rámappa with his family was baptized on Christmas day, about the same time Ranga and a few weeks afterwards Halli Rámappa broke caste and joined the Christians. On the day when Ranga joined us, the people made a great tumult and were almost besides themselves in their rage, smashing our windows, etc. But when I proposed to lodge a complaint against them, they came and asked my pardon. Since that time they have been very friendly and especially the boys and youths of the village are for the greater part desirous to become Christians, and kept back only by the threats of their parents. Some days ago when we sent seven Christian boys from Shagoti to the Hubly School, three heathen

boys left Shagoti the next day to go to Hubly (25 miles' distance) on their own account. Two returned on the same day, but the third went to Hubly, and had to be taken back by his father who had come after him.

On the 20th December Govinda followed his brother Ranga in becoming a Christian, and after this Musyappa gave his son into our charge as a pledge that he himself with his family would soon join the Christians. We have every hope that the new year will see even a greater harvest. It is most likely that many of Halli Rangappa's large family will become Christians.

In the first months of 1877 some of these hopes have been realized. Partly in connection with the famine, partly as a fruit of the preparations that have been going on for years, numbers have come and asked for baptism, in Guledgud 200, in Bettigherry 60, in Hubly 100, in Dharwar 50.

Mangalore also had in April 1877 the pleasure to see two young men baptized, one a Konkani from Udupy, and the other a S arasvat-brahmin from Mangalore, who some years ago joined the Brahmo Samaj, but now has passed from the twilight of Brahmoism into the full light of the Sun of righteousness, under whose wings he has found peace for his soul.

In connexion with these conversions now and then **legal difficulties** were encountered, which could not in all instances be overcome.

In Shagoti, the village mentioned above, Tippawa (now "Joti"), the sister of one of the earlier converts, became a Christian from conviction. But when seven years old, she was married to a man of her caste, but had never passed through the second marriage (shobhana prastha). After she had become a Christian, the man married another woman with whom he lived together, and repeatedly declared that Tippawa could not be his proper wife, but he would have her as a concubine. A suit for legal separation was dismissed in the Dharwar court. Those who know the case of Huchi in Bangalore, will

see the entire likeness of this case. Thus it seems clear, that also in British territory a Christian girl, because in her infancy she passed, without her consent, through a form of marriage with another infant, will by the strength of a Christian Government be forced to live as the concubine of a heathen man.—In this case, however, the man makes promises of becoming a Christian by and by, and will bind himself to let her children be baptized and brought up as Christians, so that the girl and her relatives, having failed in getting a divorce, and trusting his promises, are now at last more inclined to give the girl to him. And partly on this account, partly because we did not succeed in procuring a really good and reliable legal assistance, we have desisted from prosecuting the case still further for the present.

Another case we had in Mangalore, which has also found its way into the newspapers:

A man of the weaver-caste became a Christian, but his wife with two children was induced by her relatives to forsake him. He now sued under the Native Converts' Divorce-Act for a divorce from his wife, and during the term of adjournment prescribed by this Act, he brought another suit for regaining his children. The Mangalore Court decreed that one of the children must be given over to the father, on which not only the child but also the wife with the other child joined her husband; and after some time even others of Jacob's relatives asked for admittance to the Christian church.

There have been difficulties also with the law of succession which is different for Christians and for Hindoos, and especially for those Hindoos who are under the law of nephew-inheritance (Aḷiya-Santána). With these latter the property is considered to go in the female line, so that on the death of a man his property goes not to his own but to his sister's children, whilst, if the same man dies a Christian, his property goes to his children.

Thus it happened, that a Christian, who had formerly been of the Bilawar-caste which hold the nephew-inheritance-law, died in

Udyáwara near Uday, leaving a widow and children. Naturally the property should go to them by the Indian Succession Act X. of 1865, and this so much the more, as the property was not inherited, but self-acquired. But the man's nephews now sued for his property by the Aliya-santána-law, as he had not left a will. The Moonsiff, on this occasion, told the Missionary that it would be very desirable for all Christians to write wills, so that the occurrence of such difficulties might be prevented. In this case, however, the decision was against the widow and children, and *the property went to the nephews*. But afterwards the right of administration was by the District Court granted to the widow.

III. NEW STATIONS.

For many years our Mission had had the desire to open a station in Kundapur, a place on the Western Coast between our two stations, Honore, 65 miles to the north and Uday, 25 miles to the south of Kundapur. Whilst in Uday and its environs the language is Tulu, that of Kundapur is Canarese; therefore it was not much influenced by the Tulu Mission in the south, which latter also was so fruitful that the Missionaries could not spare much time for going to the north. Yet on the preaching tours that were from time to time made in this direction, the people appeared willing to hear. *Mr. Brasche* writes of a tour he made in December 1875 with the pupils of his Middle School, on which crowds gathered to hear the Gospel in Kundapur and in Koṭeshwara, a place near Kundapur; and even Hindoos expressed the wish that Missionaries should settle in their midst. For a number of years a fund has been collecting for this purpose, and in 1876 a beginning could be made, the fund having grown to Rs. 10,000. An appropriate site was acquired about 2-3 miles from Kundapur, close to the old half-ruined town Basaruru, the

days of whose former greatness are passed. Although the mission-house will thus not be in Kundapur itself, it is yet virtually in the centre of the district which takes its name from Kundapur; the environs are dotted all around with villages, many of which can be reached on the different arms of the river that flows near the mission-house. Kundapur itself has each week a market-day on which many people can be reached with the preaching of the Word, and besides there are a number of yearly festivals in Shaṅkaranārāyaṇa, Kollur, Kundapur, Basaruru, etc. All of these places and occasions have been used for preaching the Word of God, while the mission-house was building. The foundation of this house was laid on the 20th October 1876, and on the 12th December *Mr. & Mrs. Hafner* went there from their former station Mulky, where their place was filled by *Mr. & Mrs. Männer*, who had come back from Europe. They lived in an empty school-house rented from Government, till on the 4th April 1877 the house was finished so far that *Mr. & Mrs. Hafner* could take up their abode in it. So that now the **beginning of the new Station Kundapur-Basaruru** is complete. May the station grow and become the prosperous mother of many children, like her sisters in the south and more than they. And if the other sister-station to the north, Honore, fulfils our hopes, we may soon see a continuous line of lights shining all up the coast from Mangalore to Honore, or rather from Calicut to Honore, interrupted only by a gap between Cannanore and Mangalore, which with God's grace may also be filled up in course of years.

Another desire of long standing has approached its gratification at least by one step. For many years we were asked and desired ourselves to get a firm footing in the Wynaad, in the Ghats to the east of our Malabar stations. Now we

are enabled to begin at least an **Out-station in Vythery**, in which place our Calicut Mercantile Establishment has for many years carried on a branch-business. But we desire more than this, and have applied to our Home Committee to grant us the means to open a station at Manantoddy, in which place a number of scattered Christians have petitioned our Society to station a Missionary.

In the Tulu country, in connexion with Udapy and Mulky, we have also got a footing in several new places, without however stationing Catechists there. The names of these places will be found in our list of Stations at the end of the Report.

IV. FAMINE AND DISEASE.

Some parts of our Mission are within the circle of the Famine-Districts. Even the places along the Western Coast have to suffer partly from want of rain which ruined the second and third crops (on which many of our poor agriculturists have to depend for their livelihood, after the first crop has gone to pay the rent of the land), partly by the rising of the prices for rice and other grain. Yet, hard as the suffering falls on many poor people, the districts cannot be said to be included in the famine-districts. But our stations in the South Mahratta Country, Dharwar, Hubly, Bettigherry, Guledgud are stricken with the full weight of the calamity. On the itineration dry wells and rivers are seen and for great distances parched fields which could not even be tilled, very rarely interrupted with a strip of green fields by the side of a river. Villages are found where two houses out of three are empty, because almost every body has gone away, either to roam through the country, or to travel to the coast, or work

on the relief works. One Missionary had to buy water for drinking and cooking, the native companions of another were attacked, beaten and stripped by highway-robbers. In another village he found two cotton stores on fire, and heard that there is a plot, each night to burn down a house, or a store; and that notwithstanding the greatest vigilance the program is carried out, much grain being lost in this way. Reports are heard of numerous deaths from starvation. And the starving people, who in hundreds crowd the compounds of the Missionaries, are sometimes only skin and bone. A Mahomedan wept for joy when he received some bread, and said he had not eaten for three days, but would bring the bread to his mother. A poor girl was found on the roadside in a swoon, and rescued by the Missionary. In Dharwar there are besides those on the relief works about 600 persons from the villages without work and food, many go from house to house, regardless of caste, begging for water for themselves and their children. Many do not know how to get even the most scanty living. The Missionaries do what is in their power, but they compare it to the 5 loaves for the 5000; they ask, whence should we have so much bread as to fill such a multitude, and wait for the love in Christ's followers to multiply these loaves so as to be sufficient. As a matter of course, we must first care for the people of our own household in boarding-schools and congregations, many of whom without such help must succumb. But we do also much to relieve the general distress, distributing for the present to the starving people what we have, in the faith that the Lord's blessing will rest on it, and we shall not be left destitute. Collections are made in Germany and Switzerland, partly at the request of private friends of individual Missionaries, partly on appeal of our Home Committee. Our Committee have also as a beginning

ordered 1000 mudis of rice to be sent from Mangalore to our stations in South Mahratta, to provide for the old orphanages and for others to be newly erected, and to be sold at cost-price to our suffering Christians. The four stations have been advised to gather into boarding schools 50 boys or girls for each station, and relief works have been ordered for the members of our congregations.

The prejudices against giving children into our charge were very great in the beginning, so much so that parents would rather see their children starve, and that children who had been given over to us, were taken away again by the people of their caste. Yet by and by the orphanages began to fill, and it is going on till we have received more than we have been authorized, and yet we have not, at present, funds for more. Many persons also apply for admission into the Christian church, as they know and see that those connected with us have a particular care bestowed upon them. Yet the resistance against Christianity has in former years been so decided, that we wonder if even famine can cause the people to join us. In some villages, however, the ground had been so well prepared, and the hopes, we had in the last years, had been so strong that we cannot ascribe every thing to merely worldly motives. To the contrary, we see that many of the applicants are really in earnest. Of those who apply for admittance into the church, many are sent away with some assistance, others are admitted to our relief works, and at the same time receive instruction, but "we make first enquiries," writes *Mr. Grossmann*, "and admit in the number of catechumens only those of whom we hear a very good report." As many as 400 have come in the four stations, some indeed only driven by hunger, who have not before heard the Gospel, but listen to it now; some who for a long time have been speak-

ing about joining us, but who by this calamity are driven to a decision. But others there are, and not few, who are not at all driven by distress, but only by spiritual motives, and who also go through severe trials, some of them being obliged to lose a wife or a husband, or children or parents. It must be remarked that since one or two years particular exertions had been made, and special prayers offered in Germany and in India for this barren part of our Mission-field. May not this be an answer to these prayers? And may not they be right who think, notwithstanding every thing the mockers may say to it, that God sends such visitations also for the purpose of breaking down the pride of caste, and the hardness of heart that have so long resisted His work? If this be the case, what visitations may still be in store for those classes of the population that resist all calls to repentance, and go on hardened in their ways of licentiousness, unrighteousness and oppression? Often it seems as if the bonds of unrighteousness which bind them together, could not be dissolved by the mild pleading of the Gospel, but that only severe judgments could crush the hardened hearts so as to make them yearn after some thing better and holier. But to us, the messengers of peace and love, it behoves to try, what can be accomplished by loving pleading, and to be ever ready in times of calamity, to help and comfort to the best of our strength.

Disease also, small pox and cholera, have been very prevalent on many parts of our Mission-field. In some places, as Calicut, the Christians were exempt to a wonderful degree, and they gathered together in their church to thank God for His protection and entreat it also for the future, whilst the tumultuous processions of Hindoos and Roman Catholics were going round the streets of the town. But all places were not so exempt, and especially Mangalore town and the congrega-

tion there were for several months severely visited by the scourge, and many were carried off.

V. CONGREGATIONS.

Our Christians, to the number of 5904, live scattered in 93 different towns and villages, 20 of which are chief stations, occupied by Missionaries, and 22 out-stations, occupied by Native Pastors or Catechists, whilst the remaining 51 either take part in the services of an adjacent station, or are visited from time to time by Catechists and Missionaries. Some of these places have only one Christian family, whilst in places like Mangalore 1067, and in Calicut 679 Christians live together in the same town. In some villages no house for worship is erected, in others it is only a room attached to the Catechist's house, and again in others a small or a large church-building is provided for the assembling of the Christians for Divine Service on Sundays and on week-days. Especially in the larger congregations it is a refreshing sight to see on a Sunday, and especially on the occasion of the Lord's Supper, some hundreds of Native Christians come together in their clean clothes, listening to the Word of God, joining in the prayers, and lifting up their united voices in the songs of praise and supplication, to the same tunes which are common in Germany, or also in England. Especially Missionaries fresh from Europe, or those that for many years have laboured in places with very small congregations, have now and then felt an overpowering impression made on themselves by these churches full of people, who themselves or whose parents had in former time bowed down to dumb idols, and been ignorant of the One true God and the One he has sent. Although we may be inclined to have our joy damped by the thought

of the many shortcomings of these Christians, we ought to, and will retain the impression such a gathering fitted to produce on the mind of Him whose desire it is to see soon the whole earth filled with the righteousness of the Lord. But we must confess, that this year the report of one station fills us with a feeling of grief and sorrow, mixed with amazement at some of the dark deeds that have come to light, and also in two other churches we have seen similar cases. The working of the Divine grace goes on, but rather in a silent inobtrusive way, whilst the bad things force themselves on our attention. The Missionaries in Hubly made the sad discovery, that a considerable number of church-members, the Catechist, the Schoolmaster, the Schoolmistress, the male and the female servants of the Mission-house included, were living in fearful carnal sins, and had been living so for a number of years. *Mr. Mack* writes:

"These discoveries were extremely painful for us, and we feel the pain come back as often as the remembrance of these events rises before our souls. The most sorrowful feature of the case is the thoughts and the experience, that a congregation which has sunk so deeply, cannot easily be restored to a healthy condition. Yet we do not despair. We have laid hold on the promises of Him who is able to quicken the dead, and our faith has not, as yet, been put to shame. That the hidden evil came to light, has been the first step to recovery. Some of the guilty ones have been excommunicated, others put under church-discipline and other punishments (as dismissal from employment etc.); in preaching and in private conversations we have laid before them the amount of their guilt as a congregation, and the possibility of their being accepted and restored again by the power of Christ, and we have frequently and fervently in our prayers asked God to give new life to this Church. We have also been rejoiced now and then by observing that the Spirit of God still works in the souls, and that our admonitions are not

"thrown away; but as yet we cannot speak of a moral and spiritual "renewal of our congregation; this will, if it really takes place, require a number of years."

Some, who till then were members of the congregation, have shocked our feelings by an exceedingly wicked deed. A pious Catechist, who died some years ago in Hubly, had by his faithful walk and his opposition to evil ways always been an object of hatred to them. Now they would not let his bones lie in rest, but secretly came and dishonored his grave. They have, of course, been excommunicated.

In Bettigherry some whose evil practices were not tolerated in our church, went over to the Roman Catholics, where, of course, they were received with open arms, and one, excommunicated by us for adultery, even received a monthly salary as a Catechist.—There are some two or three more of those shocking sins to which we could almost apply the Apostle's saying, "as is not so much as named among the Gentiles," one case in Anandapur being nearly literally the case mentioned by the Apostle. But we will turn to lovelier sights.

The spiritual care of the congregations has always been considered of the highest importance, and by means of services on Sundays and week-days, by speaking with the individual members of the church, by visiting and praying with them in times of disease (contagious diseases of course not excepted), by supervision of their behaviour, by admonishing and punishing transgressors, and in several other ways we endeavour to root them deeper in piety and to raise their moral standard. And notwithstanding the dark picture we have given above, we must say it to the praise of the Lord, that these endeavours are not in vain. The services on Sunday mornings are well attended; but in the afternoons and on week-days we could wish to see a better attendance. Family-prayers are held

in most houses, when the Bible is read either by the head of the house, or if he should not be able to read, his wife may have acquired the knowledge in the Boarding School, or else one of the children reads a chapter, after which prayer is offered up either by the father or another member of the family. Private prayer is also a habit with the majority. On death-beds we have now and then seen such as had before seemed rather half-hearted, reveal a strong confidence in the Lord, whilst some who till then had gone on in bad ways, now turned to the Lord and found Him, so that the seeds sprang up, which till then had appeared to be dead. The young man of Mangalore, whom we mentioned last year in our Report as having been sent to jail for adultery, died suddenly by cholera in Calicut before his term was up. He had time left to send for the Deacon there; he showed signs of repentance, and we have some hope that he may still have been accepted. His death might well produce a deep impression on those who before this had tried to screen him from punishment and to extenuate his guilt. But we have also seen the dying of others, to whom death was only their Father's messenger, to take them away to that place where their hearts had been before. And to witness such scenes makes up for many disappointments.—We often wish to see our Native Christians more zealous to spread the Gospel amongst their fellow-countrymen. Yet proofs are not wanting entirely of such a zeal. We hear especially of the Christians in Shagoti, that they do their best to help with their time and strength, to draw others to Christ, taking enquirers into their houses, or giving them work, although they may be losers by it. For Church- and Mission-purposes collections are made in all churches, and a regular church-tax is levied from all church-members. They have not yet sufficiently learned to give for the expenses of their

churches. Yet now and then we see signs of much willingness. *Mr. Kaundinya* writes from Anandapur:

The church-members were very zealous to procure the necessary lamps for their church. Till 1876 in the Evening-services the church had been lighted up in a very deficient way. I now proposed that the people should begin by procuring four kerosene-wall-lamps. When these arrived and cost Rs. 16-6-6, the church-members came together and subscribed the sum. One of them besides bought a hanging lamp for 37 Rs., whilst another bought two double glass-shades for the pulpit at the price of Rs. 17. They intend to procure some more lamps. And the children of the school, not wishing to be excluded, procured Rs. 8 by manual labour, and gave them for lamps. When the Christians in Attolimani saw the liberality of the Anandapur Christians, they resolved to do something for their chapel in Attolimani. And we trust, they will carry it out.

Our Missionary Festivals, gathering the Christians of a whole district, to addresses delivered by Natives and Europeans, always prove a time of spiritual refreshing. We have had them in Mangalore for Canara, in Dharwar for South-Mahratta, in Cannanore on the occasion of an Ordination-service (of which we shall speak under the next head), and Uday has begun a Missionary festival of its own for the many Tulu-Christians who are scattered through many villages of the Tulu country. *Mr. Ritter* writes:

In the beginning of December 1875 all the church-elders of Uday and the out-stations came together to consult about introducing a yearly Missionary Festival for the Uday district. All present were convinced how desirable such an institution would be. We have indeed always had the Missionary festivals in Mangalore for the whole Tulu-country, but on account of the distance (36 miles) only a small number of the Uday Christians were in a position to take part in it; and yet such a day has a very great power to enliven the Christian interest. We were also convinced that such a festival would be a

very powerful means of making all the Christian families, scattered over such a large extent (in 48 different villages), often standing quite alone in the midst of heathen neighbours, to feel as one united body, and members of a large Church. The 6th of January (as being dedicated to the memory of the first Gentiles who came to the glory of the Lord, which was risen upon Zion) seemed to be the most appropriate day; and this day also fits with the requirements of the agricultural labourers, whose convenience must necessarily be taken into account. Our church being too small for the occasion, it was resolved to erect a pandal of cocoanut-leaves before the verandah of the Mission-house. The feeding of the masses seemed to be a difficulty, as the Christians living on the place are only few; therefore it was resolved to prepare a common meal for all who would gather, and the Elders and Catechists subscribed the sum required for the purpose. Now an invitation was sent to all the Tulu-churches. Some days before the festival the Christians living in Udapy and the boys of the Orphanage set to work, making ready the place for the meeting, covering it over with palm-leaves and finally decorating it in an appropriate style.

It was a lovely sight on the morning of the 6th of January, to see more than 700 Christians gathered under the roof of palm-leaves. At 10½ A.M. the festival commenced with a piece sung by the boys of the Orphanage, whereupon I prayed and read the history of the Magi from the East, showing its significance for Missions, and finally admonishing those present, to follow these wise men in showing their gratitude in a practical way, reminding them that the collection was to be used towards a chapel in Madambail. Eight more speeches followed, the intervals being filled up with songs by the congregation, or the pupils of the Middle School, or those of the Orphanage. The Deacon *Diego Fernandez* from Shirwa expressed his joy over this day and called on the Christians, to be lights shining in the darkness, with well-doing putting to silence the ignorance of foolish men. *Mr. Hartmann* gave a word of consolation from Matth. x. 28-30 for the poor and the afflicted. Catechist *Joshia Aaron* from Kattupadi refreshed the congregation by speaking of a higher and better festi-

val, in the country above, when no separation would follow and the joy last for eternity. *Mr. Brasche* pointed to one of the pillars of the hall, on which in beautiful coloured letters the text was suspended: "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. cxviii. 24. Catechist *Abraham Hery* from Kutyar exhorted the Christians from i. Peter ii. 9 to show charity towards those without, for this was the way to win their hearts. *Mr. Daimelhuber* from Mulky showed, that with God the words and the works were worthy of adoration, whilst with men "the words were big and the works little." Catechist *Henry* from Udaypy pointed out several ways of assisting Mission-work. At last Deacon *Daniel Aaron* from Santur gave expression to his joy, that such a festival could be held in that Udaypy which formerly had shewn so much enmity. Much more had been achieved than the first Missionaries had hoped. They had begun the work in the midst of difficulties and persecution. He himself had been present when the Missionaries *Hebich* and *Moegling* had stones cast upon them and chased to the travellers' bungalow. He concluded with prayer, and the pupils of the Middle School with singing Psalm cxlvii: "It is good to sing praises unto our God."

In the meantime 3 p. m. had come, and now the hall was changed: The benches were removed and planks put on the ground before which plaintain leaves were laid to serve as plates. Rice was carried about in large baskets and served out to the people seated around. They were hungry and enjoyed their meal. It reminded us of the feeding of the 5000, although we had only 700 people and the food had not been procured in the same miraculous way as then. After the meal was over, the people went to their villages, and it seemed as if there would be no end of shaking hands and saying Salaam. Our impression was, that the Lord had given His blessing on our festival.

A few days after (10th January), the great heathen Udaypy-festival began, and gave us the impression that it is not enough to look on what has already been effected, but that it is necessary to labour with the whole strength, to carry on our work. Compared with the

heathen crowds flocking together, our Christians are "the small flock". From thirty to forty thousand is the usual number of votaries of Krishna, coming together in Udapy for this really imposing festival. And as this year the numbers had fallen off, chiefly on account of cholera, the Swámis would have it, that the Missionaries were the cause of this decrease. Indeed, we always make it a point to be represented on this festival, not only by the Missionaries and Catechists of Udapy, but also by those of other stations. Eighteen European and Native Preachers, together with the pupils of the Middle School, appeared day by day, and different parties of them, occupying different places, attracted the people by singing, and proclaimed the Gospel to crowds of hearers. We believe, that we have not worked in vain.

Some months afterwards, on the 23rd April, we had another Christian festival. Out of 30 candidates for baptism in the out-station Gundibail, 23 were baptized in the forenoon.

In the afternoon of the same day ten youths and two young girls were through confirmation received as full church-members. Most of them had received baptism, when they were past the age of infants, yet not old enough, properly to understand the way of salvation. One of them is 19 years old. His father had not been able or willing to spare the time for his instruction. But after the father's death the youth not only found time to walk each day three miles to and three miles from the place of instruction, but he was also zealous to profit by it. Another of the boys was in our service; he is not young and very deficient in reading. He had therefore great difficulties in learning the catechism prescribed for confirmation. But he would insist on learning it, and would always carry his book with him, to learn on the road, whilst he was going to the Bazaar in our service.

On Good Friday the newly baptized and the newly confirmed for the first time joined the congregation in the Lord's Supper. Thus we work silently on, and see that our "labour is not in vain in the Lord."

It will have been observed in the above, that our Christians have not the least scruples to sit down all of them together at a common meal. But this year having shown us, that in some parts of India the question of caste is mooted again, and that there are some who think it desirable indeed, but very difficult to extirpate it in the churches gathered from the Hindoos, we think it good to give an unequivocal testimony, that **caste is no difficulty in our congregations.** There may perhaps now and then be a reluctance about marrying into a caste essentially lower, and very ignorant people may have some misgivings about being too intimate with Christians from a lower caste, although even these things are almost limited to those of our places which border on the districts where Caste-Christians are. But we may safely say, that by far the most general rule is, that our Christians do not think of caste distinctions, that in the Lord's Supper not the least trace of it can be discovered, that in social intercourse nothing is discovered of caste, that in our Boarding Schools all castes from the Brahmin down to the Pareyah and the Holeyah freely participate in the same meals, and that even intermarriages between Christians of different castes are so common and so natural, that they are not even noticed as any thing exceptional. And more than this, not only our Christians, but also many of the heathens who have to do with us, think it a matter of course, and a very great progress, which is a recommendation of Christianity, that we have done away with caste. It would indeed now be the most difficult thing to introduce it again, as hundreds and hundreds of the second and third generations of our Christians are sprung from a mixture of castes. We feel, that we must be very thankful to the founders of our Mission for having laid the foundation in the right way. For, after this foundation is once laid,

the difficult matter is not to build on it, but to change it, so that we cannot even claim any merit of our own in this happy condition; it now comes quite naturally.

VI. EVANGELISTS, CATECHISTS AND DEACONS.

One student from the Catechist-Seminary was ordained as Catechist. But another Catechist has been ordained as Deacon. Thus the number, 62, is the same as last year. They have gone on working as hitherto in congregations, in out-stations, itinerating, teaching in schools, etc. In each district the Catechists have again been gathered for a course of studies and exercises.

The number of Deacons or Native Pastors has increased from five to six, who are stationed in Uthilla, Santur, Shirwa, Taliparambu, Tellicherry and Calicut. *Mr. Abraham Mulil*, who for many years had served as Catechist, was ordained Deacon on the 24th November 1876 in Cannanore. A missionary festival was connected with the ordination.

After united prayer offered up in the Mission-house by Deacon *Paul Chandren*, *Mr. Fritz* with the candidate for ordination led the way to the church, followed by all the Missionaries present and the two Malabar Native Deacons; and they were greeted at the porch by a song from all the school children in Cannanore. The church was crowded. After a chorus sung by the pupils of the Tellicherry Middle School, and after prayer, *Mr. Müller* from Tellicherry spoke on the words Rev. iii. 3. After another chorus the new Deacon gave a sketch of his life,* showing how the Lord had sought him, brought him to His knowledge, taken him into His service, and till now had

* For particulars vide pp. 278-281 in *The Life of Samuel Hebich*, translated from the German by Col. J. G. Haliday. To be had at the Basel Mission Book and Tract Depository Mangalore.

sustained and blessed him in this service. Up to his 35th year he had striven to find rest in Hinduism, but had failed, till at last he found the pearl of great price and the hidden treasure, of which he had already in his childhood learned through a leaf of the Bible. On the 13th June 1845 he went to the Missionary's house and broke caste. *Mr. Hebach* instructed and baptized him on the 6th August. "Mr. Hebach spoke with me about my future and asked what work I would do. I said, I did not know, but was ready to do any thing he would tell me. Then Mr. Hebach brought a Bible, put it into my hands, and said: 'From this moment you are a Catechist'. 'How can I be a Catechist, as I am so ignorant?' was my question. But Mr. Hebach answered: 'The Lord will always give you what you want for your work', and he pronounced a blessing on me." (We must remark that the originality as also spiritual strength of Mr. Hebach must be known to understand this; but also that Abraham was as a heathen well grounded in his Shástras and withal a very intelligent and upright man. Yet he received after this much instruction from Dr. Gundert.) "In looking back on the way the Lord has led me," he concluded, "I must praise the mercy of God, and say like Jacob: I was poor and wretched when I went over this Jordan, and the faithful God has increased and prospered me. May He give me His blessing to my new charge. Amen." As all this had been in Malayálam, *Mr. Diez* in English prayed and gave a short sketch of Abraham's life, whereupon the congregation sang the Malayálam hymn (translated from the German) "Come, Holy Ghost, with us abide etc." After this *Mr. Fritz* drew the picture of a true Pastor from ii. Cor. v. 19-21. Then *Mr. Fritz*, assisted by *Mr. Müller* and *Mr. Diez*, ordained the new Deacon with laying on of hands and blessing in the name of the Lord. Then the congregation and a choir of very young Christian children sang hymns.

In the afternoon the people came together for a second time, when four European and three Native Preachers addressed the congregation. The whole day had been full of blessing.

VII. DEATHS OF MISSIONARIES.

Two of our number have been called away by death. Their departure did not appear like a defeat but like a victory; yet their loss is deeply felt, and they have left deep gaps.

Andreas Köhler was born the 8th September 1847 in Thalheim, near Hall in South-Germany. He says about himself, that in his youth the love of the world and its pleasures swamped the love of God and His Word. But in his 19th year he felt his sins very deeply, and "when I promised the Lord to be His own, the thought suddenly rose in me, to serve Him in the Mission." A year afterwards he entered the Mission College in Basel, when he proved himself an earnest Christian and solid character. In 1870 he was, like so many other German youths, ordered to join his garrison, but served only in the Sanitary Corps, and in 1871 took up his studies again, returning to Basel with a burning love towards the Lord and a deep earnestness. When *Mr. Metz* in Kaity on the Nilgherries asked for an assistant, *Mr. Köhler* was ordered to go there, and wrote to the Committee: "Pray with me that God may endow me with divine strength, and furnish me with the credentials as His ambassador to the Gentiles." He was ordained in the Established Church of Württemberg, and arrived at his station, Kaity, on the 3rd June 1873, where the old *Mr. Metz* initiated him in his work as itinerant preacher to the Badagas. After having mastered the language, he threw himself into his work with so much energy, always travelling about from one village to another, bearing any hardships with joy, having his heart full of love to the poor Badagas, and living in a sphere of prayerful intercourse with the Lord and an abundance of faith. He drew out the hearts of the Badagas towards himself, as he was always ready to assist them in all difficulties, especially giving medicines to the sick, and dressing and nursing them with his own hands. He frequently gave expression to the full assurance of his faith, that the time would soon come when God would turn the hearts of the Badagas,

and change this apparently unfruitful Mission-district into a happy harvest-field, and desired nothing else but to be and to remain a Missionary to the Badagas. We hoped, he was just beginning a long career of usefulness, but it proved to be the setting sun of a young devoted life.

The greater part of April *Mr. Köhler* had been in the Kundahs, preaching and superintending the building of a house, to form another centre for itinerating. On the 8th May he received a letter from the sister of his friend, *Mr. Layer*, in which she engaged herself to become his wife, and the last days of his life were lighted up with joy at the happiness in store for him, whilst the grace of God, making the dear brother willing to depart, shines forth the more brilliant in loosening even these fresh bonds which seemed to tie him to life. On the 14th May, after he had returned from another tour, a circle of Missionary friends were happily together with him to celebrate his betrothal. On the evening of the 16th he complained of a severe chill, and that was the beginning of his illness, which showed itself in strong fever with violent head-ache, vomiting of bile etc. He refused to have a physician called in, but used domestic medicines of his own, with which he had always treated sick Badagas. On the 29th May the *Rev. M. Philipps* of the London Mission came to see him, and finding him in a very critical state, succeeded in persuading him to be removed to Ootacamund for medical treatment. Later in the evening *Mr. Boesinger* came, bringing different medicines from the physicians in Ootacamund, but he did not succeed in restoring his pulse which was almost gone. *Mr. Köhler* was very happy, to see this friend with whom he had been so very intimate. In the night he was very restless, but spoke also of a crown which a friend of his was to receive. He expressed his full willingness to depart or to remain, according to the Lord's will, and would not that his friends should pray directly for his life. He joyfully answered "Yes" to all questions, whether his sins were forgiven, whether he had peace etc. Towards morning he took an affectionate farewell of the brethren who were present, and said: "I am going, tell my bride that I loved her, and give my love to my parents and friends.—I have always loved you, my

brethren, and I am sorry to be separated from you.—Come, Lord Jesus, come,—make haste.” At his request the hymn was sung: “There is in store a rest in heaven, Oh tired spirit, take thy wings etc.” Then *Mr. Boesinger* pronounced the Lord’s blessing over him; he closed his eyes, and his spirit had departed for its home, on the 30th May.

Next day a number of friends, English, German and Hindu, were present at the funeral, (*Sir W. Robinson* was of their number), when *Mr. Stokes*, *Mr. Philipps*, *Mr. Boesinger* and *Mr. Layer* spoke in Canarese and English. Many of those present wept, but there was also room for joy at the manifestation of God’s glory which was visible in the death of the dear brother, whose end had been a victory.

Samuel Gottlieb Schoch was born the 13th December 1835 in Tutwyl, Ct. Thurgau, Switzerland. “The unfeigned faith which dwelt first in his grandmother and in his mother” guided his childhood in the right path, and his mother always wished, that her pious son should serve the Lord in the Mission. Soon after her death in 1856 he entered the Mission College in Basel, but only for a short time, as it was considered desirable to put his practical experience in weaving into the service of the Industrial Department of the Mission. In 1857 he landed in India together with four brethren, two of whom (*Mr. Hanhart* and *Mr. Roth*) are still in active work, whilst two (*Mr. Convert* and *Mr. Hahn*) have been called away before *Mr. Schoch*. In 1860 he took charge of the Weaving Establishment in Cannanore, which at that time was in a very rudimentary condition and did not show signs of the high development it was to take under its new manager. He was indefatigable in finding out new ways for improving and extending his manufacture and for opening new markets for his wares. From 10-12 the Establishment rose to 70 looms in Cannanore and Tellicherry, and opened a new branch in Chombala with 10 looms. He introduced Damask weaving, and since 1870 assisted by *Mr. Schönthal*, brought it to a high degree of efficiency. A great number of new patterns and manufactures were introduced by him. And whilst in 1860 the demand was so small, that the

articles had to be hawked about in the native bazaars, sometimes at great distances, orders are now coming in in such number, that they can be carried out only by dint of much energy and forethought. Besides making every effort in advertising and engaging agents, the quality of the articles proved the best advertisement. In 1863 he married, and found in his wife an energetic helper in the different branches of his work. To the men, working under him, whether Christians, Hindus or Mahommedans, he was like a father, having their spiritual and their bodily welfare always at heart, bestowing special care on the boys who entered as apprentices. Daily prayers have become a fixed habit in the establishment. Many a vagabond was brought through him to an orderly life, and many an orphan rescued from destitution; and signs are not wanting of spiritual regeneration of people under his charge, although much of this secret work must of necessity remain hidden from us. He would not easily reject one as hopeless, without giving him a fair and patient trial, although he had, of course, frequently to do it at a risk and loss to his establishment. "I do not," writes he, "remember a case, in which a heathen became a Christian for work's sake; but many cases in which enquirers who had come with worldly motives, disappeared as soon as they saw, that their poverty would only be relieved in the degree in which they were willing to work." Although his knowledge of Malayalam was deficient, he found ways to speak with the Natives who came to his shop, and tell them, that "the Gospel is the medicine they require," or ask them: "What think ye of Christ?" and to admonish the people under his charge privately or in public speeches, saying "We will pray for each other, and will do our work to the glory of Jesus Christ, and be shining lights."—In addition to his Weaving Establishment and the various manufactories branching from it, he had charge of the Colportage of the district, superintending three Colporteurs, and selling in 1872 as many as 7318 books (Bibles, Tracts and School-books) for Rs. 1203. This branch of Mission-work increased very much under his guidance. In 1873 he went to Europe for his health, but tried to make this time also useful for his work.

In October 1875 he came back to Cannanore and threw himself into his work with the energy peculiar to him. But his health soon began to give way. In August 1876 he was near death from typhus. He seemed to recover, but his liver now showed symptoms of suffering, and on the 12th September the Doctors *Mc. Allum* and *Holton* declared, that there was an abscess which could only be removed by an operation. To this he would not consent. *Dr. Mc. Allum* who throughout all these months had been indefatigable in his attentions, now proposed a voyage to Europe, and the 10th October (the very day and hour, when he afterwards was buried) was fixed for his departure; but the Lord's way was different. On the morning of the 9th October he told his wife: "Do you know that the Lord has this night given me the certainty, that I shall go home to-day?" Till then he had always hoped to recover, and till a few days before his end, in the greatest bodily weakness, he had busied himself with the particulars of his work, and had also shown the greatest prayerful interest in his workmen. From this time he spoke much about his happiness in leaving this earth, and frequently uttered the name of Jesus. He prayed much, and was so very thankful for any word of Scripture, prayer or spiritual comfort, which the brethren who were gathered round him, uttered from time to time. After bidding a loving farewell to his wife and the brethren present, he fell asleep on the evening of the 9th October 1876.

Next day he was buried. Many Missionary brethren from the neighbouring stations, English friends, Native Christians and Native heathens stood round his grave, *Mr. Fritz* officiating and *Mr. Diez* speaking in English on the words "I am the resurrection and the life," and *Mr. Müller*, in English, on the touching word: "Jesus wept," after which the congregation concluded with the hymn: "Thou shalt rise, yea thou shalt rise."

The death of two of our oldest African Missionaries will be mentioned under "Africa".

VIII. STAFF OF EUROPEAN MISSIONARIES.

The number of European Missionaries is, as last year, 63, of whom 45 are ordained, and in charge of congregations, schools and preaching to the heathen, whilst 16 are unordained and as such are either in charge of schools, of Industrial or Mercantile Establishments.

Although the number is the same as last year, the changes have been many. We mentioned last time, as about to leave India: *Mr. & Mrs. Schauffler*, *Mr. & Mrs. Ziegler*, *Mr. & Mrs. Röck*, *Mr. & Mrs. F. Kittel*, *Mr. Spillmann*, *Mr. & Mrs. Weitbrecht*. Their departure took place in March and April 1876; *Mr. Schauffler* after 16 years, *Mr. Ziegler* after 14, *Mr. F. Kittel* after 9, *Mr. Spillmann* after 7, and *Mr. Weitbrecht* after 5 years of uninterrupted labour in India.

Mr. Ferd. Kittel who had first come out in 1853 and been at home from 1865-1867, went home for the second time in April 1877 with *Mrs. Kittel*, and was followed in May by *Mr. Matthissen*, who had come out in 1867, and by *Mrs. Knobloch*.

The losses by death have been mentioned already.

The reinforcements have been: *Mr. & Mrs. Männer*, who came out for the second time and were stationed in Mulky, and *Mr. Roth*, who came out for the third time with *Mrs. Roth* and was stationed in Hubly. On the news of *Mr. Schoch's* sickness *Mr. Schöenthal*, who had gone home in 1875, came back again to take charge of his former post. Of new arrivals *Mr. Frohnmeyer* has been stationed in Tellicherry, *Mr. Ruhland* in Palghaut, *Mr. Eble* in Anandapur, *Mr. Hoch* (son of the late *Rev. G. W. Hoch* formerly in Mangalore) to Dharwar, *Mr. Halbrock* in the service of the Mercantile Committee first to Mangalore and then to Cannanore.

Of the young ladies who came out in 1876, *Miss Bühner* is with her parents in Kotagherry, *Miss Kocherhans* in charge of the Boarding School in Calicut, *Miss Weigle* (daughter of the *Rev. G. H. Weigle* who died in Mangalore in 1855) married to *Mr. Hermelink*, *Miss Specht* married to *Mr. Layer*, *Miss Fosenhans* married to *Mr. Carl Pfleiderer* (junior, in Calicut).

Of heavy sicknesses we must mention the case of *Mrs. Gundert* who in December 1876 was attacked with small-pox, and of *Mr. Gundert* who two months later had to pass through the same disease. By God's grace both recovered. Considering the frequent occasions when duty called us to the side of the sick and dying from small-pox and cholera, now and then in their worst forms, and to attend their funerals, we have much reason to thank God that He has shielded us so that none else caught the disease.—*Mr. Lütze* in Dharwar is again and again attacked with the remittent fever which laid hold of him in the first months after his arrival in 1875.

Mr. Schoch during his protracted illness was attended with great care and self-denial by *Dr. Mc. Allum* to whom we desire to offer our best thanks herewith, as also to *Dr. Roberts* in Calicut, for the care bestowed on our patients there.

IX. PREACHING TO THE HEATHEN.

By far the greater majority of the Missionaries and Catechists dedicate part of their time to the proclamation of the Gospel either in the bazaars of their stations, or in the houses of the heathen in the neighbourhood or greater distances, or on tours through the villages, or on occasions of heathen festivals, markets or other public gatherings. The Missionaries in Honore, Kundapur, Kaity, and Kotagherry have itineration as

their chief work, and a number of Catechists are expressly set apart for itinerating, being stationed in Mangalore, Honore, Bettigherry, Cannanore and Calicut.

We give the report of one of these. Catechist Paul Badawa in Bettigherry writes:

In the year 1876 I have gone on 12 preaching tours and spent 226 days on these journeys. They are:

1st tour to the South from 23rd Febr. to 7th March preached in 26 villages 34 days.									
2nd	"	"	East	"	14th March	"	11th April	"	"
3rd	"	"	S. West	"	9th May	"	25th May	"	"
4th	"	"	West	"	31st May	"	27th June	"	"
5th	"	"	North	"	9th July	"	22nd July	"	"
6th	"	"	West	"	27th July	"	4th Aug.	"	"
7th	"	"	S. West	"	9th Aug.	"	23rd Aug.	"	"
8th	"	"	S. West	"	1st Sept.	"	16th Sept.	"	"
9th	"	"	N. West	"	20th Sept.	"	30th Sept.	"	"
10th	"	"	West	"	5th Oct.	"	14th Oct.	"	"
11th	"	"	N. East	"	20th Oct.	"	11th Nov.	"	"
12th	"	"	West	"	28th Nov.	"	18th Dec.	"	"

1st tour. There was much controversy, but not of a bad kind, and in each case I had the impression that the Word of God had reached the hearts. Sometimes they would ask me, how I lived,—they saw nobody bringing me food,—whether I would accept it if they brought some. I said yes; and some brought me food or money. Omitting the minor villages I mention only the chief places. Munderki is beautifully situated between mountains on the one side, and on the other side a river "that flows 12 months in the year." The town has 6,000 inhabitants, chiefly Brahmins and Chetties. I have many acquaintances in this town. The people listened attentively and assented to what I said. In the adjacent villages also I found a joyful hearing. From thence I entered the Nizam's country, and during a heathen festival found much opportunity to sow the good seed. On one occasion I spoke for some length quite plainly about the lying system of their gods and their Shástras, and showed them the truth of the Word of God and the Christian religion. Some were quite impressed with it, and said, they wished to become Christians.

After two days I went on to Kadriga, also in the Nizam's country. The town has 7,000 inhabitants, mostly weavers. Many of my relatives live there. As soon as it was known, that I had arrived, from 50 to 60 people came to the temple in which I had put up, and listened to my preaching. For seven days I went daily to the streets and houses and preached. In the evenings from 30 to 40 people would sit round me in the temple. Some contradicted, others began to doubt the benefit of idol-worship, and agreed, that salvation could only be found in the Christian religion. Some said, "Open a School and preach the Word of God daily, and many will join you." Especially four or five men expressed their desire to become Christians. One of them was *Virbhadrappa* who once had been to Bettigherry, to ask for a Bible (cf. page 53). He has cast away all caste-signs, especially the "linga", reads the Bible daily with some others, and is arguing with every one who stands up for idolatry. He promised to come again to Bettigherry after some months.

2nd tour. In *Talakallu* there was much controversy, but it helped me to show clearer the truth of the Gospel. Being exhausted from preaching, I frequently sit down, reading the "Bazaar Book" to the people and explaining it. After reading and explaining the first three chapters (1. the Guru, 2. the Shástra, 3. Sin), all opposition usually disappears, and at last every body desires to have the book. In *Talakallu* the headman of the village entreated me several times to give him the book; but having no other copy I could not spare it. He promised however to come to Bettigherry, to enquire more into the truth of the Christian religion and to embrace it, if he could find it to be true. In *Kappala* (9000 inhabitants) the officials called me to the Cutcherry, and asked me what I had preached in the bazaar. I told them as much as possible, and they asked me soon to come again to their town. In the school in which I also preached, the boys listened, but it did not appear as if they were deeply impressed.

3rd tour. In *Mulagunda* I put up in the temple. I usually do so, because the temple is nearly always in the middle of the village, and people are perpetually coming to it, so that there is no lack of hearers. *Mulagunda* is inhabited by many Brahmins (10,000 inhabi-

tants) who, as on former occasions, listened willingly, although not without controversy. Especially Siddhappa was very much attached to me and very desirous after salvation. (He has hitherto joined the Christians in Bettigherry (cf. page 23). I remained four days and had always hearers enough. In the small villages in which I preached, I met with much carnal-mindedness. "Give up your preaching," they said, "we will not hear of a better way. If you tell us some story which panders to our tastes, you may stay with us and we will like to listen. But remain at home with your Word of God. We will willingly give you in each house a measure of grain, if you will start immediately." Downcasting as this was, I met in another village a headman who expressed his joy at the preached Word and gave me also some money.

4th tour, with *Mr. Hasenwandel* to Shagoti, when Chogina Rappappa broke caste, and many others showed hopeful signs.

8th tour. I went again to Mulagunda, with Siddhappa who since had joined the Christians. For five days I preached the Gospel in Siddhappa's house and in the bazaar, and it seemed to make impression. They told, "Make a School here and give us a man who tells us the Word of God daily." One day, when I passed in the bazaar, some men called me into a house and laid a big Canarese Bible before me and said, "We do not quite understand the meaning, give us an explanation." I began from the creation and spoke of the first sin and the misery that sprang to mankind from it; then I told of Christ when God has sent as the Redeemer of the world. Then I went on to the final judgment and explained also the Kingdom of God. They assented most joyfully and said, "When you come again, we will hear more of it." Then I went to *Lakshmeshwara*, 21 miles from Bettigherry, a town of 15,000 souls, belonging to a Hindu prince. There are many people who know the Gospel and believed it to be true. Now also many people came to me, whom I consider to be really enquirers after truth. 10 or 12 men are quite decided for the Christian religion. I told them: "If you are so convinced, why do you not become Christians?" They said; "We only want to win some more people to

our side, then you must come, instruct and baptize us and open a station." I think, if we do so, we should see some fruit in this place.

For want of space we can neither give the whole of this diary, nor the rest of the diaries of other itinerant Catechists and Missionaries; but we see, that, what *Mr. Hasenwandel* reports, agrees with and confirms this report. He also relates how in many villages the people are very willing to hear, and *Mr. Grossmann* also writes about his tours in the South Mahratta, that many are very favourably inclined, especially among the shepherds and the cultivators. Now and then the headman of the village, once even a priest, called the people together to listen to the preaching. In one part a priest had promised to give a protection from cholera, and failed glaringly, which also had the effect of making the people listen more willingly to the Gospel. All this was before the famine, so that we see, the famine is not the only reason, why many now join the Christians. About Virbhadrappa *Mr. Hasenwandel* writes:

One day four men from Gadag, three of whom were the priests about whom I formerly reported, had come to my house and spoken with me for 2 hours, being very earnest about becoming Christians, when the door opened and another man entered. He had come a distance of 36 miles to procure a Bible. Further enquiries shewed that his name was Virbhadrappa, and that he lived in the Nizam's country. Some years ago, he said, *Mr. Roth* and the Catechist, came to his village and preached. He bought a tract and his neighbour another. In the evening they sat together and read their tracts, and were convinced that idolatry was false and Christianity was the truth. But he found it very strange, that others did not hold with them, although they also had heard the contents of the tracts, but to the contrary there was a general enmity against them and frequent severe disputations. As they could not answer all objections, he had come to

ask for a Bible. Setting out, he had taken some goods with him and sold them in Bettigherry, after which he stayed eight days more and passed three four hours each day with me and the Catechist. We heard afterwards that he spoke to many people about Christianity. He was the means of bringing Lakshmana (cf. page 23) to the mission-house. He promised to come again. But afterwards he again and again sent messengers to urge me to come to his village, Kadrige, as there were now many people who assented to him, and believed in the Bible. If I came, they would be baptized with him. I intend, if God gives grace, to go there next month.

A great deal of itinerary work is carried on from Honore, where two Missionaries and two Catechists are set apart for it. And the opening of the station in Kundapur increases the band of itinerant preachers on the Canarese part of the coast. *Mr. Nübling* and *Mr. Gengnagel* sit down for days and weeks in the different villages round about, Kergi, Hiragutte, Mavinakurve, Murdeshvara, Beilur, etc. and become acquainted with the individuals; they meet with many encouraging signs, and are just gathering in some first fruits, and hope to gather in more.—*Mr. Veil* in Anandapur and *Mr. Kittel* in Mercara visited the Coorgs in their houses and preached also by the roadsides. From Karkala *Mr. Hermelink* has visited many Jains' houses, partly partaking of their hospitality. He found them as a rule extremely polite, but very cold and indifferent towards any thing connected with religion; if the truth is pressed home, they retire into the doctrine of fatum, which prevents them from all decision of their own.—*Mr. Walter*, from Chombala, has again visited the rajah of Menapuram, who continues in his friendly disposition towards Christianity and produced new ślokas on Christ, which he had composed.—About preaching during the Udaypy festival, we have reported above. The other Missionaries in Kaity and Kotagherry also

go on visiting all the Badaga villages. They also preach to the Canarese coolies in many plantations, where the masters commonly are happy to help them, whilst a few do not care for it.

Thus preaching to the heathen is carried on in and from all stations. Especially the heathen festivals, as mentioned in former Reports, are visited, and some more have been added to the number, with the intention to visit them, if possible, yearly. It seems, however, that opposition is much stronger in places visited for the first time. From Mangalore the festivals in Kadri, Mangala Devasthāna, Manjeshwara, Bantwāl, Subramanya; from Udapy those in Hiriyaḍaka, Beilur, Sūḍa, Koṭeshwara, Tirthalli; from Honore those in Gokarna, Murdeshwara; from Dharwar those in Ugarugola, Hubly; from Cannanore those in Taliparambu, Payanur; from Tellicherry that in Kiroor; from Calicut those in Guruwayur, Payoli; from Palghaut those in Kalpatti and Kudumbu, and many other festivals and markets have been visited; much resistance, but also willing listening and many hopeful signs have been met with. *Mr. Welsch* writes, that in Ugarugola they had for 14 days each morning and each evening numbers of hearers, and in the time between, they visited the houses and were visited by people. Especially the appearance and preaching of Sumitra, a native of this village, who some years ago became a Christian, produced much impression. There are three families, who are very near the Kingdom of God (one of whom has since joined the Christians). *Mr. Lauffer* and *Mr. Walter* write, that the priests and others on the festival in Payanur say publicly, that the preaching of the Missionaries takes effect. Sober people rarely contradict, only drunken people or adherents of the Vedanta philosophy. It can be seen in many things, that the veneration for the idols is decreasing rapidly.

Even our sanitarium on the Kudremukh, far away from all human habitations, as it seems to be, has formed the starting-point for a preaching tour. Through the kindness and the endeavours of *Miss Anstey* we have got a house on this hill, which is one of the highest in the Western Ghauts, about 50 miles from Mangalore, and gives to the west an exquisite view of the low-country strip west of the Ghauts, including the sea, in all its beauty, and to the north and east a wide view of the Mysore country, so that one of our Native Christians was reminded by it of Matt. iv. 8 and we of Deut. xxxiv. 1-3. *Mr. Ziegler* from Udaypi writes:

I passed this year's vacation on the Kudremukh, a real place of recreation and refreshment, the life in this bracing mountain-air (nearly 6,000 feet high) being such a welcome contrast to the life on the hot coast. It is the place to gather new strength for another year of labour.

We had received information, that there was a heathen festival on the 8th February in Kalasey, in the Mysore country, about 20-25 miles N. E. from our sanitarium. As this village is always before our eyes in our house on the Mukh, lying in a beautiful deeply cut valley, we had a great desire to go down to the people there.

Mr. Daimelhuber, *Mr. Hirner* and myself started on the morning of the 7th February, taking a guide with us. In numberless zigzags we descended the bullock-track through a highly romantic wild ravine with huge rocks and deep gorges. We looked down into a rushing stream which in the rainy season is certain to be a powerful torrent; its sides are bordered with large trees, which further down reach immense dimensions, and form a forest into which we entered after having walked half the distance. At noon we reached Samsey, a small hamlet on the eastern decline of the Kudremukh in a beautiful, fruitful but narrow mountain-valley. It strongly reminded me of Meyringen in the highlands of Bern. Rice and coffee are cultivated. We sat down in the large verandah of the Patel's house. He himself was gone to the festival in Kalasey, but we were soon

surrounded by his neighbours. We perceived that the Tulu language has entirely disappeared and only Canarese is spoken. We explained the reason of our coming, which interested the people very much, as they had never seen a Missionary. To an old man with whom we had a long conversation, we gave the heart-book, which he accepted with great pleasure. We were informed that the festival in Kalasey was to have taken place the day before (6th February), but that the whole multitude had dispersed in consequence of an accident, a carpenter having been crushed by the wheels of the idol-car.*

At 3 P.M. we continued our journey to Kalasey through a steep narrow path in the same romantic valley. Five times we had to cross the torrent, when the guide and our cook had to carry each one of us across the stony slippery bed of the stream. We were glad to reach Kalasey at 6 P.M., thoroughly tired from the exertion. The whole majestic mass of the Kudremukh was standing before us in the west, and high up on it we saw our house gilded by the rays of the setting sun. Certainly the mountain received its name from the Mysore side (Kudremukh meaning horse-head), for from this side the upper part looks very much like a head.

After a good cool night's rest (the nights in this valley are cold, but the days very hot) we went to the bazaar to preach, and found many people to listen. We first sought the colporteur whom *Mr. Sikemeier* had sent the whole way from Mangalore for this occasion. The people soon gathered round us, and we commenced by recommending the Word of God which was here offered for sale. This was best done by taking a Bible and reading some chief passages out of which a sermon flowed quite naturally. We were very happy to see how willingly they listened. Several, especially Brahmins, put questions which showed that they thought on the matter, and one called out: "This word is true!" There was not the least resistance; and the whole subject was so new to them that they could not get enough of hearing. We were the first Missionaries who had ever reached this remote hill-valley. Several New Testa-

* It seems remarkable, that we hear now and then of similar accidents of people being crushed through idol-cars.

ments, one big Bible, and a good number of Tracts were sold. Then we went to the temple, and spoke with the temple-brahmins and other people, who all were very friendly. In the evening the people dispersed, and we left with the resolution to take care that in future Kalasey should not be neglected. We passed the night in Samsey on the Patel's verandah, and reached our house on the Kudremukh next morning at 10 o'clock, thanking the Lord that we had been allowed to proclaim His holy name in this secluded spot, which had not been reached before. We trust it will not remain without fruit.

One peculiar new phenomenon in connection with preaching to the heathen we cannot leave unmentioned. A **Shivite opposition preacher** has arisen, and following us everywhere, he tries hard to make our preaching impossible, partly by preaching against us, partly by simply preventing us with the help of his suite from speaking and preaching. From the reports of *Mr. Hanhart* (Palghaut), *Mr. Diez*, *Mr. Wagner* (Codalcal) and the itinerant Catechist *Jona* (Calicut) we cull the following:

With a Tamil Bible in his hand, followed by a number of disciples and many friends and supporters, this man appears in all places where we are expected to preach, and tries to counteract or simply to prevent our preaching, by preaching himself, by abusing, by making a noise with the help of his friends, etc. He is a Tamil Brahmin (Patter) living near Palghaut, of somewhat imposing stature, wearing a big rosary round his neck, heavy golden bracelets on his wrists, besmeared over and over with holy ashes (of burnt cowdung), pretending to have been born in order to trample down the religion of Jesus Christ and to restitute the service of the one true God, Shiva, whose incarnation many declare him to be. Throughout the whole year no place of public concourse could be visited in the Palghaut district and environs, on an area of 80-100 square miles, where he did not come and interrupt the preaching.

In February 1876 I, writes *Mr. Wagner*, visited the great festival in Tiruvilvámálá, together with the Palghaut Missionaries. We, being about 15 preachers, had formed three or four different parties preaching in separate places. Very soon he would appear with his disciples, near one of the parties and hear for a while, then put questions for arguing, or mock and abuse. After attracting the attention of our audience he would speak to them, abusing us and the Gospel, praising the service of Shiva and declaring himself a God-sent Guru, when his disciples would prostrate before him and he give them his blessing. Amidst the applause of the people he would go on to interrupt another preaching party in the same way. But the first party could now go on preaching and did it. He seems to be an incarnation, not of Shiva, but of the natural hatred of the natural man against the Gospel. Everywhere he follows us and exults beforehand before his friends in the victory he is about to win over the Gospel.

In November, for the great festival in Guruwayur (45 miles south of Codacal), Missionaries, Catechists, Colporteurs and other Christians from Codacal, Calicut and Palghaut assembled to the number of 18 to proclaim the Gospel.

On the first day the Patter met us on the road, looking gloomily at us, but our four preaching parties could speak to multitudes without being interrupted. But the next day he appeared, accompanied by a number of Brahmins, and selected a spot, at about 150 yards' distance from one of the parties. His friends brought a chair, which he used as a pulpit, and a servant stood at his side, holding for him a Tamil Bible and a book of the Hindu Shástras. He tried a new expedient to draw the people to his side from us. He tried to imitate us and began in a mild voice to preach, using our terms of addressing the people: "Dear friends!" or "Beloved!" and tried to win the people by mere preaching. But he did not succeed; his Malayálam is very deficient, and to imitate us by standing twice a day for three or four hours in the sun, was not to his liking. Besides he does not at all possess the necessary knowledge either of Hindu Shástras or of the Bible to enable him to compare both, which was sufficient

reason for him, never to open the books held for him. He soon fell into a train more corresponding to his nature: "The doctrine of the Bible is a lie, the Christian preachers are liars, Christ is not the Son of God, but a sinner, he once stole two asses, his incarnation is a lie, it is not true that all men are sinners, there is no sin at all etc." were his pithy sayings. On former occasions he had called us hirelings, now he told that the king of Cochin had sent him, paying him Rs. 100 a month, next day he said, Rs. 200 p. m. was his salary.—The truth seems to be, that four rich land-owners have latterly begun to pay him Rs. 20 p. m., to uphold him in his warfare.—At other times he says that the English Government is in his favour.—We quietly preached on without taking any notice of his words. If one of us had ended, the second began and so on, bringing a number of Bible passages and truths in a variety of ways before an audience of 100 to 200 or more. Now and then some of the Patter's friends would mix in our audience, ask wicked questions, making a great noise in which some joined, whilst the better class of hearers went away. But as we did not answer, the intruders would leave again, and soon people collected again to hear the Word.

Then the Patter encouraged his friends to put questions to him. Wicked as these were, he managed to make the answers more disgusting still. He expressed his deep regret that we did not, like him, answer questions put to us, and said, this was the reason why he did not go to listen to us; but they should put questions to us; and he gave them a selection of questions to be put to us, questions which make a decent man blush. As only Brahmins took up those questions, he tried to insinuate himself with Shudras and Mahommedans, telling these latter that there were scarcely three trifling differences between their religions. Then his friends dispersed to interrupt the four preaching parties at once, but they did not succeed. This caused the Patter to change his tactics on the next day. He now posted himself close by us. As soon as we came to any place, information was sent to him, and he came surrounded by a great number of friends and other people, walked up to the side of the Missionary, his friends themselves distributing amongst the people. Then they

began with their indecent questions, and made such a noise that our voices could not be heard. At last we left, seeking another place to preach, followed by the derisions of his friends. He then made his round from one party to the other, forcing them to leave their places and then beginning again at the new place of the first party, and continuing this practice for three days.—On the 6th day we had made up our mind not to be driven away. He came at about 4½ p.m. accompanied by his suite and taking his place at my side, saying always the opposite of what I preached. But I went on for another half hour, and after me the Catechists preached till sunset, not paying any regard to the questions or interruptions, not even yielding to the greatest noise. The Patter sent his friends to mix with the audience and disperse it, but without result. They pulled us, they cried into our ears, but we remained, one always preaching and the rest of us standing round and shielding him, which was certainly trying for the Patter who is not gifted with much patience. When we retired after sunset, a whole crowd followed us, led by the Patter. They threw stones, wood and earth at us, but we went quietly on. When a stone hit me in the face, one of the bazaar men, the police being conspicuous by absence, went up to them and told them to desist. Next day we preached again at the same place; the Patter came, but remained at a distance. Even the police was now at last present, and protected our way home. This was the last day of the festival, and after once more praying for the Lord's blessing on the preached Word, we started, knowing that "our faith is the victory that has overcome the world." More than 300 sermons had been preached, and many Christian books sold within the seven days. After a night in the boat we reached Tiroor in the morning and separated, one party going to Calicut, the second to Palghaut and the third to Codacal.

In January 1877, on the festival in Kudumbu, *Mr. Hanhart* met again with the Patter, who this time behaved even worse, having a chair put at the Missionary's side and standing on it to abuse him, and following him to the next place, so that *Mr. Hanhart* and the Catechists were forced to leave this place also.

Now it seemed necessary to take other measures, and *Mr. Hanhart* engaged a barrister to lodge a complaint against him. When the Patter saw this, he came to *Mr. Hanhart* and begged him to withdraw the complaint. *Mr. Hanhart* showed him Matt. v. 44 and told him, this was the reason why he was willing to forgive him, but he had to promise, not to disturb our preaching any more.

Hitherto he has behaved well, appearing indeed and preaching on festivals, but at a distance from us and without causing any disturbance.

X. SCHOOL WORK.

Our Mission has five **Anglo-Vernacular Schools**. Two of them are in a very prosperous condition, Tellicherry having 224, and Calicut 196 pupils, and are therefore nearly or quite self-supporting, whilst those in Dharwar with 62, Hubly with 30 and Palghaut with 45 pupils, although useful in their spheres, have not been able to get a greater number of pupils.

The **Elementary Schools for heathen boys** in Dharwar, Hubly, Bettigherry, Guledgud, Tellicherry, Calicut and Palghaut have been carried on, most of them showing an increase in numbers, and the so-called Mulil School in Cannanore has been re-opened and is well attended. There are some signs that these Schools do not work in vain, although direct conversions from them do not occur every year.

One of the boys, writes *Mr. Hanhart* from Palghaut, died of cholera. He was not afraid of death, but in the midst of his pains he comforted his lamenting parents and relatives, saying: "Do not weep for me, for I have a Saviour, to whom I am now going." Of another boy we hear, that in school he listens very attentively to the Bible Stories and at home relates to his mother and grand-mother what he had learned of the Bible, and explains what they do not

understand. When his sister was about to start for a celebrated idol-festival, he tried very much to dissuade her, saying, the idol could not help her, God did not live in the idol-temple, she must pray to the true God, which she could do in her own house, He alone was able to help her etc. Unfortunately his entreaties were in vain, the sister went to the pilgrimage, but did not return, cholera carrying her off.

The School for **Hindu Girls** in Mangalore has been carried on, and another School for heathen girls has been begun in Calicut and is attended by 21 girls, chiefly of the Tiyan-caste.

Our Schools for **Christians** have either the purpose to train up the youth of the congregation in the knowledge of Christ, or to train them for Mission work.

The **Elementary Schools for Christians** (Parochial Schools) serve the former purpose. All Christian boys and girls are bound to attend these Schools, each station and most out-stations having one or several such Schools. But frequently we have to contend with the unwillingness or indifference of the parents, who are too ignorant or too little ruled by Christian principles, to care for education.—The Bible is considered as of first importance, and reading, writing, arithmetic and singing, all in the vernacular, are the other lessons. Now and then heathen boys and girls attend.

The **Boarding Schools** for boys and girls, are for very poor children. Chiefly Christians enter, but heathens are gladly admitted. Two years ago a boy of the Tellicherry school disappeared in a mysterious way. The Maplas had carried away and hid him, to bring him up as a Mahomedan. Now he has been discovered by one of the teachers, and brought back by the Police, who also rescued him again when the Maplas tried to carry him off a second time.—In the Girls' Schools instruction is also given in sewing, crotchet and other female

work. *Mr. Hübner* in the Bettigherry School and *Mr. Hafner* in the Mulky School felt, that these kinds of work were not quite suited to the position of the girls in after years; so one School introduced, by the advice of intelligent natives, weaving and twisting of thread, to give them a means of earning something in after-life, and the other school introduced field-work, because "an ability in this is more valued than school-knowledge by men wishing to marry, although it occurs now and then, that men who are not able to read and write, expect their wives to be up in these arts."

These Schools are for boys in Udapy, Hubly and Telli-cherry, for girls in Mulky, Bettigherry, Chombala and Calicut; Kaity having boys and girls together.—This latter School has had a new house built, and a new matron engaged, and is now ready to receive more children, the preference being given to Badagas before Tamil children, without however excluding these. The numbers have now risen to 22. Four heathen children have been baptized, their relatives having given their consent.

In connection with the famine, the Boarding Schools in Bettigherry and Hubly made arrangements for increasing the numbers to 50 each, and Dharwar and Guledgud to open new Boarding Schools. But only in 1877 these Schools began to fill.

Some other Schools are the **Infant-School** in Mangalore, being carried on on a modification of Fröbel's "Kindergarten" in Germany. In Mangalore and other stations the ladies of the station instruct the girls after school-hours in female work, in **Industrial Schools**. Honore, Bettigherry, Calicut, Codacal and Palghaut have **Sunday-Schools** for Christian boys and girls, whilst all Christian children are also instructed on Sunday afternoons in catechetical church-services.

Our Middle Schools prepare youths from 14 to 18 years for Mission service, instructing them in the Bible and secular knowledge through the vernacular, and teaching also English as a lesson. After a course of four years' training, part of the pupils enter the Catechist Seminary and the other part one of the Training Schools.

The Middle School in Tellicherry has 32 pupils. *Mr. Kittel* having left for Europe, the School was under the management of *Mr. Schmolck*, assisted by *Mr. Liebendörfer*. Since 1st May 1877, however, *Mr. Frohnmeyer*, its new Head-master, has taken charge of it. In 1876 four, and in 1877 also four pupils were sent to the Catechist Seminary in Mangalore.

The Middle School in Udapy had 27 pupils, and sent in 1875 two, and in 1876 three pupils to the Seminary in Mangalore. The pupils under the direction of *Mr. Brasche* made a number of tours, to be present at preaching to the heathen, which is done by the teachers.

The Training School in Tellicherry had eight, and the one in Udapy two pupils.

The Catechist Seminary in Mangalore had 23 pupils. Of the two pupils who had finished their course, *Manuel Furtado* passed his examination and was ordained as Catechist in May 1876, whilst the other, though not having in any wise deserved dismissal, was, for the present, considered unfit for the work of a Catechist and therefore employed as School-master. A third one left the School of his own accord, as he did not wish to become a Catechist, and two more followed his example in April 1877.—*Narayana*, who three years ago had been sent by *Miss Anstey* who also paid his expenses, was at her request solemnly dedicated to his work, and sent back to his native country, Mysore, to work there as a Catechist under *Miss Anstey*.—In December small-pox attacked our Seminary.

Several pupils, and the family of one of them suffered from the disease. In January and February 1877, the Catechist and one of the Missionaries in charge of the Seminary, and the cook were also attacked, so that the School had to be closed, and the students sent to their respective homes. A very hopeful student, *Stephan* from Calicut, was carried off by the disease. He was a young man who seven years ago had passed through severe trials and been obliged to leave his parents and all his worldly substance behind him, for the confession of Christ, and had since then adorned his profession by a consistent pious walk. On his deathbed he said that he was happy to have followed Christ, and that he entirely relied on Him, and died in peace. This is the first death that has occurred in our Seminary.

The numbers of the students are still on the increase, notwithstanding the desertions mentioned above. And if it is to be regretted, that years of Bible training in the Middle Schools and the Seminary should not have succeeded in leading the youths to the Lord's work, it must still be admitted that it is better for such to leave, than to encumber the Mission service in after years. The lessons have included several branches of Theology, Hinduism, Practical Exercises, Sanskrit, Greek, English and Singing. Several preaching tours were made. *Mr. Graeter* and *Mr. Gundert* are in charge of the School, assisted by the Catechist *Christanuja*.

XI. LITERARY WORK.

The revision of the Malayálam New Testament has been continued by a committee formed from the Church-, London-, and Basel Missionary Societies and the Syrian Church, *Mr. Fritz* and *Mr. Chr. Müller* representing our Mission. The Epistles to the Thessalonians have already been issued from the press, and there is hope that the whole New Testament will be finished in 1877. The part that has been published up to this time, is appreciated by the Hindus.

A tract "Thoughts on Education", showing the necessity not only of mental training but of moral and religious education, has been written in Canarese, by *Mr. Walz*.

Two handbills, Canarese, by *Mr. Walz*.

The story of Joseph, Canarese, by *Mr. Christanuja* and *Mr. Walz*.

Four Biblical Picture Books, with effective coloured illustrations, the Canarese text by *Mr. Walz*.

These five Bible Stories are related not in the words of the Canarese translation of the Bible, but the endeavour is made to relate them in a way in which a native would tell such stories to another. As an experiment in this direction they are certainly worth the thoughtful consideration of Canarese Missionaries and Catechists.

The same four Biblical Picture Books, with Malayálam text, by *Mr. Chr. Müller*.

The Biblical Doctrine of Reconciliation, written in Malayálam, by *Mr. F. Kittel* for the use of Catechists.

The "Life of Christ" in Malayálam, the first edition written in 1849 by *Dr. H. Gundert*, and the second edition revised and considerably enlarged by the addition of a Synopsis of the

Gospels in English, an Introduction to the Harmony, etc. by the author's son, *Mr. S. Gundert*.*

The Christian Monthly Paper "Sabhāpatra" Vol. IX., in Canarese, was continued by *Mr. Walz*, as editor, and one in Malayālam, "Kēraḷōpakāri" Vol. III. by *Mr. Chr. Müller*.

Christian Almanacs have again been published in Canarese and Malayālam.

The Canarese Commentary, translated from the German by *Dr. Mögling*, has been carried on as far as the Prophetical Books.

A Pamphlet in German has been written by *Mr. F. Kittel* "Ursprung des Lingacultus", showing that the "linga-worship" is not of Dravidian, but of Aryan origin.

The Printing Press

under the care of *Mr. Sikemeier* and *Mr. Hirner*, has always work enough to do. A Canarese Bible and a Malayālam New Testament are just now in the press. We subjoin a

LIST OF BOOKS

Printed during the year 1876.

a) Canarese.

	Ed:	Size:	Copies:	Pages:	Tot. pages:
Good Words	II.	16°	2000	104	201000
Notes to the Canarese First Book					
of Poetry	I.	12°	5000	20	100000
Short Acct. of the Madras Presidency	II.	16°	1000	92	92000
Second Book of Lessons (Madr. Govt.)	VI.	12°	4000	144	576000
First Book of Lessons "	V.	16°	10000	64	640000
Description of South Canara . . .	II.	16°	3000	16	480000
Thoughts on Education	I.	16°	4000	16	64000
First Book of Lessons (Bombay Govt.)	I.	12°	25000	42	1050000

* We render our warmest thanks to the two dear friends by whose liberality we have been enabled to publish the work.

	Ed.	Size:	Copies:	Pages:	Tot. pages:
Second Book of Lessons (Bombay Govt.)	I.	12°	15000	60	900000
History of Joseph	I.	20°	4000	36	144000
Answers to Arithmetical Exercises,					
III. part	II.	12°	400	28	11200
Canarese Bible, Demy	8°	8°	2000	208	416000
Almanac for 1877	8°	8°	6000	76	456000
A Text-Book of Indian History	III.	16°	1000	88	88000
First Canarese Instructor . . .	IX.	12°	7000	86	602000
Handbills No. 1	8°	8°	3000	4	12000
Do. " 2	8°	8°	3000	4	12000
Text to Four Picture Books:					
Story of Daniel	16°	16°	1000	8	8000
Naaman the Syrian	16°	16°	1000	8	8000
Proverbs of Solomon	16°	16°	1000	8	8000
The Prodigal Son	16°	16°	1000	8	8000
Commentary, Old Testament, continued	8°	8°	1000	120	120000
Sabhāpatra, Nov. 1875—Oct. 1876.	8°	8°	400	148	59200

b) Malayālam.

Epistle to Romans	12°	1500	38	57000
„ Corinthians	12°	1500	60	90000
The Life of Christ, combined with				
an English Gospel Harmony . II.	8°	600	356	213600
Sanskrit and Malayálam Diglott				
Gospel of John	12°	1500	148	222000
Sanskrit Gospel of John	12°	1500	68	102000
On Reconciliation	8°	150	23	3300
Statistical Tables for a Geography of				
the Madras Presidency	12°	1500	8	12000
Texts to 4 Picture Books:				
Proverbs	16°	1000	8	8000
The Story of Daniel	16°	1000	8	8000
Naaman the Syrian	16°	1000	8	8000
The Prodigal Son	16°	1000	8	8000

	Ed:	Size:	Copies:	Pages:	Tot. pages:
Almanac for 1877.	8°	4000	80	320000	
Third Malayalam Reader . . .	12°	500	42	21000	
Epistle to Galatians—II Thessalonians	12°	1500	57	85500	
Kēralōpakāri Nov. 1875—Oct. 1876		466	192	89600	

c) English.

English Can. Dictionary (finished). I.	8°	2500	144	360000	
The Aindra School of Sanskrit Gram- marians, by A. C. Burnell, Ph. D. I.	8°	200	128	25600	
The Ārsheya Brāhmaṇa of the Sāma Veda, by the same author . . . I.	8°	130	104	13520	
Report of the B. Ev. M. Society for 1875	8°	1200	70	84000	
English and Can. Vocabulary . . I.	16°	1000	38	38000	
English Mal. Advanced Translator I.	12°	1000	68	68000	

d) German.

Kittel, Ursprung des Linga-Kultus	8°	600	52	31200	
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The Book and Tract Depository

under the care of *Mr. Sikemcier* and *Mr. Burkhardt*.

The Depository is at the same time the centre of a network of Depôts to supply Bibles, Tracts and School-books, and extending over all our 20 stations and many out-stations.

The Colportage in the whole of our Mission is directed from this Depository.

Twelve regular colporteurs have been employed in the service of our Mission, with an expenditure of Rs. 1629 (including the pay of the colporteurs and other efforts for colportage). Five colporteurs, paid by the Madras Auxiliary Bible Society, have worked under the supervision of our Missionaries.

STATEMENT OF TRACTS AND BOOKS

sold from 1st July 1875 to June 1876.

	Own Publications		Foreign Publications		<i>Total</i>
	English	Vernacular	English	Vernacular	
Bibles and Testaments	—	190	26	274	490
Bible Portions & Tracts containing Biblical Selections	—	12385	100	341	12826
Religious Tracts and Books	107	45032	2302	3146	50587
School-books and Works on General Literature . .	467	10426	4671	8134	23698
Maps, Pictures, Picture-books and Picture-sheets, etc. .	37	—	1788	—	1825
	611	68033	8887	11895	89426

This statement shows an increase against last year of 18446 copies, chiefly tracts.

The former part of our Report has shown several traces of the good, these silent messengers are doing in places which the living voice of the preacher does not reach. We see several people coming to the Missionary, attracted chiefly or solely by the reading of Tracts, and we find the Bible in heathen houses read and meditated (cf. pages 17-22, 51-53).

Our best thanks are due to the Committee of the London Religious Tract Society for a grant of 200 reams of printing paper.

XII. INDUSTRIAL ESTABLISHMENTS.

In Codacal the Weaving Establishment has been begun this year, giving work to six men and four women, who with their families draw the whole or part of their livelihood from it, and we see that through this means of honest work their moral condition is improving.

Mr. Hüttinger in his Mechanical Establishment tries to raise a staff of able workmen, and to counteract the fickle-mindedness of the boys and their guardians; he makes the apprentices and their parents sign contracts which bind them for a period of four years. The Establishment is still feeling its way, but has given work to 25 persons, partly working in iron or in wood, partly in house-building.

The Tiling Works in Mangalore and Calicut have plenty to do, although rivals are not wanting who have copied the manufacture of flat tiles from them. Now and then heathen workmen of these Establishments apply for baptism, and frequently others who have applied and are without livelihood, are sent to this work. But, as *Mr. Feuchter* in Calicut tells us, many of them prove unworthy, and some have disappeared when they saw, that they are required not only to eat but also to work.

The Weaving Establishments in Mangalore, Cannanore, Tellicherry, Calicut, Codacal have also plenty to do, partly working for sale, but more frequently carrying out the numerous orders for cloth. The wares "go to all parts of India from Ceylon and Cape Comorin to the Panjab, Assam and Burmah, occasionally even to China, and once to Mombas in Africa."

The working of the Cannanore Weaving Establishment is described in Chapter VII. in connexion with *Mr. Schoch's*

death. And we have also reported that *Mr. Schönthal* came back from Europe to take the place of *Mr. Schoch* in this establishment, whilst *Mr. Halbrock* takes charge of the Mercantile part of the establishment.

The Carpenter-Workshop, after the departure of *Mr. Spillmann*, is now under the charge of *Mr. C. Pfeiderer* (junior) in Calicut.

Altogether we can refer to our former Reports concerning the great help these Establishments give to Mission-work, by training old and young members of the congregation in more ways than one, and by giving work and opportunity for testing, in the case of new comers. We only mention the savings-banks, which more and more are introduced and win the confidence of the workmen, and help to plant habits of thriftiness and independence, of which many of them are so much in need.

Three of the Mangalore Establishments, the Printing Press, the Weaving Establishment and the Tiling Works were honored by an inspection by His Grace the Duke of Buckingham when in Mangalore on the 2nd November 1876, who passed two hours in having a great many particulars pointed out to him, and paying such an attention to everything, as we are not accustomed to find in other visitors.

Mercantile Establishments.

These are in Mangalore, Mercara and Calicut with a branch in Vythery. They have been carried on in the same way as hitherto, viz. funds separate and not supplied from Mission property, yet trying to further the purposes of the Mission.

Mr. G. Pfeiderer in Mangalore is also the Treasurer of the Mission, and Agent of all Mission property in India.

THE OPERATIONS OF OUR SOCIETY IN OTHER COUNTRIES.

Africa.

Our Mission on the Gold Coast of Africa has 7 old Stations, with 24 Out-stations, occupied by 30 Missionaries (19 of whom are ordained), 5 Native Pastors, 33 Catechists, 20 Schoolmasters and 12 School-mistresses (according to the statistics of 1st January 1876). The baptisms during 1875 have been 300, and the congregations number 2934 souls, and 190 catechumens under instruction. Schools are carried on, corresponding to those we have in India, partly for the training up of all Christian children, partly for the training of Mission Agents. A good number of Industrial Establishments instruct the Negroes in different trades, and some Mercantile Establishments help in developing a healthy commerce and in providing the Mission Stations with the necessaries of life. The work is steadily progressing and in some places, as Akropong (with 149 baptisms in 1875, in creasing the congregation to 1130 souls), Abokobi and Ada with their Out-stations, a spirit of enquiry has spread and led many to embrace Christianity. Three brethren have been carried off by death, *Mr. Müh* dying on the 13th September, *Mr. Widmann* on the 27th November, and *Mr. Zimmermann* on the 13th December 1876. The latter were two of the oldest Missionaries of our African Mission, the one having served in it for 34 and the other for 26 years. Considering that only 11 of the present Missionaries have been in Africa for more than five years, the loss of these old veterans is felt very keenly. There remain however *Mr. Dieterle* with 30, and *Mr. Mader* with 25 years of service.

J. G. Widmann was born the 30th January 1814 at Gnibel in South Germany. Whilst he was in the Mission College in Basel, fever carried off eight of the African Missionaries, and forced the only one surviving, Ries, to go to Europe for his health. With him, *Mr. Widmann* went out in 1843, to re-open the Mission that had come to a stand-still, and laboured on the Gold Coast for 34 years (only interrupted by two voyages to Europe in 1850 and 1867), so that he has seen this Mission rise from the very first beginnings till it is now firmly rooted and far extended.

Johannes Zimmermann was born the 2nd March 1825 in Gerlingen, South Germany, (a little village that has brought forth quite a number of Missionaries). In 1850 he was sent to the Gold Coast, and laboured there without interruption till 1872, and, after a furlough to Europe of 17 months, another three years. Amongst many other important and useful labours, he translated the whole of the Bible into the Gâ language, having been the first (or at least one of the first) who reduced this language to writing. He arrived in Europe in an extremely weakened condition; and three months afterwards he died in his native village, on the 13th December 1876.

We may also mention here the death of another African Missionary, who though not serving in our Mission, yet proceeded from our Mission College. **Johannes Rebmann**, born the 16th January 1820, in the same village as Zimmermann, studying in the Basel Mission College from 1839 to 1844, whence he passed to the Church Mission in whose service he laboured in East Africa from 1846 to 1875 without any return to Europe. It was he, who together with his countryman *Dr. Krapf*, first discovered the snow-mountain Kilimanjaro, and sent the first information to Europe about the large inland Lakes of Africa, for which discoveries both of them had to bear much ridicule from men of science. Insignificant as the results of his Mission work seemed, he held his post, till large reinforcements arrived in 1873. Nearly blind he returned to Europe in 1875, where he died on the 4th October 1876 in his native village Gerlingen, which thus saw two of its sons after long labour in the West and the

East of Africa, return with broken health, to die, both of them within three months, in the place they had left 37 and 32 years before.

The *New Mission to Ashante*, which, starting from the one on the Coast, was last year begun in the interior, can now be considered as fairly established.—In *Begoro*, which is near the boundary of Ashante, but on English territory, the Mission-house and a Chapel have been built, although the task was a great one, in the midst of a primeval forest; (on the site of the Mission-house a tree had to be felled, which at the height of 50 feet was still six feet in diameter) and *Mr. Mohr* had to do part of the bricklaying with his own hands. But the spiritual work began earlier than any one could have expected; four days after their arrival (24th December 1875) eight men from *Begoro* applied for baptism, and their number soon rose to 15, so that the felling of the trees and the instruction of the first converts had to go on together. On the 25th May 1876 nine of them were baptized out of 42 applicants. In June a school was opened, and attended by 14 boys.

But also in Ashante itself, Mission-work has been begun.—When we wrote our last Report a war between *Kumase* and *Dwaben* (*Jaben*), the two chief towns of Ashante, prevented the brethren from going on to *Okwao*, that province of Ashante, where it was intended to begin a station. Thus the brethren *Ramseyer*, *Glatzle* and *Weimer* waited in *Kyebi* and *Begoro* for further news. The war went over without touching *Okwao*, the English Envoy *Dr. Gouldsbury* safely returned from *Kumase*, and after some time went again to reside in *Kumase* as the representative of England, so that peace seemed to be guaranteed. On the 27th January the three Missionaries, accompanied by our Native Missionary *David Asante*, *Mrs. Ramseyer* remaining in *Akuapem*, crossed the boundary of Ashante, on the 28th January reached *Abetifi*, the residence

of the chieftain of Okwao, and decided that this was the proper place for the new station, in preference to Obo, another and greater town. Six years before, our captive Missionaries had passed Abetifi in chains, (cf. *Four Years in Asante*, English Edition), and *Mr. Ramseyer* writes:

Here we are in Abetifi, the first station of our Mission to Okwao-Ashante. We say Hallelujah from the bottom of our hearts. Two months ago we could not have dared to hope that in February we should be stationed in Abetifi. But the Lord has heard our entreaties, and has given us an open door which, we hope, nobody shall be able to shut. In my case the gracious leading of God is particularly manifest in that I have been allowed to take up my abode and proclaim the Gospel of peace in the very same town where I passed two days as a prisoner. I recognized several faces, and most of the people remembered me. You can imagine that they are very much astonished to see us again, and to hear that I intend to stay with them. On the first day I looked for the huts where we had lain in irons, and where our dear baby had been so sick, but I found only ruins.—Since last Saturday, our Society is a land-owner in Abetifi, the residence of the king of Okwao; it is a fine and healthy country, and every body receives us with joy and love.

On 5th February they succeeded in concluding a purchase of land (perhaps the first ever made there), and on the 7th they began to clear the jungle. The young brethren *Werner* and *Weimer* now had to remain alone in their poor huts and to carry on the work of building, which with quite untrained workmen was difficult enough; they yet had the assistance of some workmen from the coast. Twice the work was interrupted by "strikes" for more pay. But now a heavy blow fell on the work. *Mr. Ramseyer* who had been in Ashante for $4\frac{1}{2}$ years as a captive, on whose experience the whole undertaking seemed to rest, and whose whole soul was bent on the work in Ashante, was obliged to return to Europe, as his wife was

seized with a paralytical stroke on the 2nd April, after having given birth to twins on the 19th March. Both babies died after a few months, and *Mr. & Mrs. Ramseyer* are now in Europe. He writes about the separation from his work:

I never felt so depressed in my life. I must say, even our captivity was, I think, easier to bear. But I will be silent and lay my hand on my mouth. The Lord is wonderful in counsel and excellent in working.

The remaining brethren were very much cast down at this news. Yet they trust, the Lord will help them on.

Now and then a war with Kumase or with Obo seemed likely to break out, but was averted. Yet the building is going on, and many people came together to hear the Word of God, notwithstanding the opposition of the fetish-priests.

The Mission Station Anum which was destroyed on the 12th June 1869, after the Missionaries had been dragged away as captives, was after much toil and search reached again on the 19th January 1876, when not only the compound, but also the ground inside the old walls of the Mission-house was found to be changed into an impenetrable jungle.

China.

Especially two stations of our Mission in the South-West of China have seen a greater number of conversions, which give hope that the progress of the work may soon be accelerated.

In Lilong itself the enmity against the Gospel is still, as in former years, very strong, and the note-worthy conversion of a young graduate, Kim-sen, who was baptized on the 9th June, seemed rather to increase the opposition; but in several villages round about Lilong many are beginning to enquire after truth, a number of them have cast away their idols, and

have withstood much opposition. Some of them have already been baptized: in 1876, on the 24th May four persons in Mahan, on the 28th May nine in Chong-sen-heu, on the 9th June thirteen in Lyung-kon-tsai, on the 26th June six in Shong-them.

Nyenhangly is the centre of quite an awakening amongst the Chinese.

In the beginning of 1862 a colporteur brought news to Hongkong that nearly 200 persons in the province of Chonglok had accepted the Gospel and urgently asked for Missionaries. The Catechist Chonghing, who was native of Chonglok and who for some years had not been heard of, had been the means of these conversions. The late *Mr. Winnes* reached the place after a journey of 10 days, during which he had to travel with the greatest caution, as he had not been able to procure a passport. He stayed there for seven weeks and saw that there was really a work of God, so that he was able to baptize 100 persons, to whom *Mr. Lechler* on a later visit added 40 persons more. This was the beginning of the mission to Chonglok. Two stations were opened in Chongchong and Nyenhangly (about 150 miles from the coast), and two, afterwards four, Missionaries stationed there, and Day- and Boarding Schools were begun. Notwithstanding persecutions from without, sins within the congregation and other hardships, the work increased steadily, so that there were 546 Christians at the end of 1875, and the influence of these two Stations was traced at places 60 miles distant. Towards the end of 1875 and the beginning of 1876, the heathens began to attend more numerously to the Christian services, and now and then people came from a distance to enquire about Christianity. From the month of March this movement became more visible, especially in the villages Sasim and Chamhang, where numbers applied

for baptism: rich and poor, graduates and illiterate, old and young, enquirers that had been halting between two opinions for years, decided enemies of the Gospel and the Missionaries, honorable, virtuous men, and wicked people down to the murderer and the slave-trader, such was the promiscuous array of applicants for baptism. The ways by which the Lord turned the hearts of the enemies, one of whom had formerly vowed death to the Missionaries, and in which He turned a wicked debauchee and slave-dealer into a man, honouring God and his new profession before those without by his consistent walk and religious zeal, are so very touching that we unwillingly refrain from giving the particulars. The result was, that on the 26th and 27th June 90 persons were admitted to baptism in Nyenhangly.

From Lukfung, about 50 miles south of Nyenhangly, two men came in January 1875 to ask the Missionary to visit their village. One of them had formerly been a Catechist of the Mission in Swatao, and the other, Loi-ngi-pak was as yet unbaptized. When *Mr. Ayun* went there, he found in two villages from 40 to 50 persons, who had cast off their idols and were very zealous in studying and obeying the Word of God. On the advice of *Mr. Ayun* they took the ex-catechist as their teacher and collected money for his expenses. But it was considered, that the Presbyterian Mission in Swatao had the first claim on these villages, and the people were made over to them.

In July 1876 Loi-ngi-pak came again with two men from Moilim (ca. 50 miles south of Nyenhangly) to call *Mr. Ayun* there, and he found 70 persons who were in the habit of having Christian services under Loi-ngi-pak, for whose expenses they made collections. The above-mentioned Chonghing now took charge of them, and their numbers steadily increased.

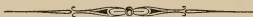
On Christmas 1876 *Mr. Ayun* had the second great baptism of 71 souls, and the work seems still increasing.

The other Stations have, likewise, not been without their harvest, though on a smaller scale. Two more Missionaries are being sent out to strengthen the hands of the brethren, especially as *Mr. Bender* went to Europe in 1876. The number of Missionaries is now 10, of whom two are Chinese, who have studied in the Mission College of Basel. There are (by the census of 1st January 1876, the latest at hand) four Stations, and 11 Out-stations with 1224 Christians.

Conclusion.

Though the work is going on under many difficulties, and the progress seems slow, we are not moved by the forebodings of those who declare Missions a failure. We wait for the time, of which our last page gives us an instance, when "It shall come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and pray before the Lord." Zech. viii. 20-22.

And we would not close without praising the Lord for the many signs of His presence He has vouchsafed us in this year also. His be the honour and glory now and for ever. Amen.



Stations of the Basel German Evangelical Mission Society
IN SOUTH-WESTERN INDIA

A. CANARA DISTRICT

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
1. Mangalore <i>Out-Stations</i> Bolma, Ravane- shwara, Hosadurga, Kasargode.	Mr. G. Pfeiderer Rev. J. B. Graeter Rev. S. Gundert Rev. Th. Walz Mr. Th. Digel Rev. W. Sikemeier Mr. G. Hirner Mr. C. Hüttinger Mr. A. Burkhardt Mr. R. Hauri Rev. E. Härlin Mr. J. Baumann Mr. J. Veil	Christanuja Watsa Charles Gojar Benjamin Ponon Manuel Furtado Daniel Ammanna	1866 1867 1872 1876 1856	11. 24. 35. 36. 48. 49. 50. 55. 63. 64. 65. 66. 67. 68. 70. 72. 73.
2. Mulky <i>Out-Stations</i> Ulya, Kadike; Santur, Alankara, Ka- nankara, Kollehur; Kntyar, Kalatur, Tu- ledu, Irndadi; Uchlla, Mullur, Yermala; Pa- dur, Mallar, Perur; Munderu, Kodetur.	Rev. A. Männer Rev. J. Hermelink	Rev. Seb. Furtado Rev. Daniel Aaron Samuel Bunyan Israel Eliezer Jeremia Sonna Johann Ph. Salins	1866 1872 1869 1871 1874 1863	11. 12. 13. 48. 49. 64.
3. Udapy <i>Out-Stations</i> Nidambur, Beilur, Korangradi, Malapu, Udyawara; Shirra, Bolle, Kattingeri, Ninjur, Kudigrama, Palli, Kavatur; Gudde, Cap, Mundodi; Kattu- padi, Kurkal, Madam- bail, Kalanja, Koppa- la; Kalyanapur, Uppur, Bolmar, Tottam.	Rev. G. Ritter Rev. A. Brasche Rev. P. Ott Rev. A. Ziegler	Rev. Diego Fernandez Eliezer Paul Samuel Andrea Abraham Hery Daniel Andrea Gabriel Almada Bethuel Soans Josias Aarons Nathan Suchitta Benjamin Ananda	1872 1866 1867 1867 1867 1871 1873 1873 1874 1877	11. 12. 36-39. 55. 56. 64. 65.

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
4. Karkal <i>Out-Stations</i> Sanur, Mudar, Nan- dolige, Hekkateka.	Rev. R. Hartmann Rev. H. Daimelhuber	Obed Sumitra	1874	14. 54.
5. Kundapur(-Basarur)	Rev. J. Hafner	Israel Aaron	1856	49. 54.
6. Honore <i>Out-Station</i> Karwar.	Rev. W. Nübling Rev. L. Gengnagel	Jacob Kamsika Mark Salis Henry Robert	1852 1867 1870	16. 17. 49. 50. 54. 55. 64.
7. Mercara	Mr. J. Müller Rev. J. F. Veil			11. 14. 48. 54. 73.
8. Anandapur <i>Out-Station</i> Attolimani.	Rev. H. A. Kaundinya Rev. C. G. Eble	Joseph Bhagyan	1873	15. 34. 36. 48. 54.

B. SOUTHERN MAHRATTA DISTRICT

9. Dharwar	Rev. J. Welsch Rev. W. Lütze Rev. M. Hoch	Lot Hery	1868	14. 24. 36. 48. 49. 55. 62. 64.
10. Hubly <i>Out-Stations</i> Unakallu, Hebsur.	Rev. W. Roth Rev. J. Mack Rev. R. Schenkel	Christian Chinnappa (David Punita)	1858 1874	17. 24. 33. 48. 62. 64.
11. Bettigherry (near Gadag) <i>Out-Station</i> Shagoti.	Rev. N. Hübner Rev. W. Hasenwandel	Paul Badappa Solomon Devada	1858 1874	22-24. 34. 35. 50-54. 64.
12. Guledgud (near Bagalcot) <i>Out-Station</i> Kardenhalli.	Rev. Ch. G. Weigele Rev. G. Grossmann	Solomon Bhaskar	1858	18-22. 24. 64.

C. MALABAR DISTRICT

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
13. Cannanore <i>Out-Stations</i> Chowa, Tallparambu, Chirakal.	Rev. J. M. Fritz	Rev. Abraham Mulil	1876	41. 42.
	Rev. K. A. E. Diez	Charles Stocking	1851	45-47.
	Rev. J. Lauffer	Abraham Chatayappen	1855	48. 49.
	Mr. W. P. Schönthal	Jacob Chammanchery	1861	50. 55.
	Mr. E. G. Halbrock	Cornelius Hutten	1867	62. 72.
		Joseph Taddai	1871	73.
		Jacob Kumaren	1863	
		Abraham Arangaden	1870	
14. Tellicherry	Rev. Chr. Müller	Rev. Paul Chandren	1867	48. 55.
	Mr. W. Schmolck	Gabriel Pirachen	1850	62. 63.
	Rev. J. Frohnmeyer	Paul Sneham	1861	64. 65.
		Stephan Chandren	1867	72.
		Joseph Mandody	1872	
15. Chombala <i>Out-Stations</i> Muverattu, Kandap- penkundu.	Rev. S. Walter	Jacob Heber	1849	54. 55.
	Rev. C. W. Linder	Ezra Arunajalam	1855	64.
		Paul Chittayagam	1850	
		John Puthenvidu	1870	
16. Calicut <i>Out-Stations</i> Elatoor, Collandy, Beypore.	Rev. J. Knobloch	Rev. Joseph Jacobi	1868	11. 15.
	Mr. Th. Elsässer	Matthai Kunyan	1843	48. 49.
	Mr. A. Dobler	William Davis	1861	50. 55.
	Mr. C. Feuchter	Jona Padiath	1868	62. 64.
	Mr. J. K. Ostermeier	Timotheus Parakandy	1869	72. 73.
	Mr. C. Pfeleiderer	Isaac Laban	1871	
	Rev. E. Liebendörfer	Joseph Mirandez	1872	
17. Codacal <i>Out-Station</i> Parapery.	Rev. A. Wagner	Mattu Peter	1850	14. 58.
		David Teikandy	1866	59-62.
		Antony Veliattingara	1871	64. 72.

Stations and Out-Stations	Missionaries	Native Agents Deacons, Catechists and Evangelists	Date of ac- tive Service	Pages on which the Station is mentioned
18. Palghaut <i>Out-Stations</i> Kannani, Panayur- Attikodu, Kinanur, Wadakanchery, Ka- ruvapura, Angatipu- ram.	Rev. L. G. Hanhart Rev. A. Ruhland	T. Cochran Wengalan Johanan Peter Tobias Chembankodan Johanan Zechariah Gabriel Hermon Abel Kattuparamben (Chr. Parambattukavil)	1850 1859 1867 1868 1873 1863 1870	48. 55. 58-62. 62. 64.

D. NILGHERRY DISTRICT

19. Kaitty <i>Out-Station</i> Nerkamby.	Rev. W. Stokes Rev. J. Layer	Silas Shanta	1874	43. 44. 49. 54. 55. 64.
20. Kotagherry	Rev. J. A. Bühner	Jacob Kanaka	1868	10. 15. 49. 54. 55.

Expenditure of the Mission

during the year 1876

	Rs.	As.	P.
Personal Expenditure	66,078	4	0
Journeys and Home-passages	23,503	6	3
Munshis	1,340	2	10
Deacons, Catechists and Evangelists	17,805	10	1
Postages	1,624	12	5
Libraries	432	7	6
Church Expenses	345	2	6
Medical Expenses	952	13	3
Schools, English and Vernacular	14,125	5	11
Orphanages, Boys and Girls	15,667	15	2
Seminaries	8,712	5	4
Buildings, Repairs and Rents	18,557	0	8
Purchases and Off Payments	680	0	0
Taxes and Agricultural Outlays	1,672	3	3
Printing Charges	2,144	5	4
Furniture	1,112	15	1
Sundry Expenses	490	3	6
<i>Total Rs.</i>	<u>175,245</u>	<u>1</u>	<u>1</u>

E. & O. E.

Mangalore, 31st December 1876.

G. Pfeiderer.

SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION FUND

Received during the year 1876

	Rs.	As.	P.		Rs.	As.	P.
AT MANGALORE.				Dr. W. P. Partridge	10	0	0
Genl. G. W. Walker, R. E.				J. A. Bagre Esq.	10	0	0
for Malabar and Canara,				T. T. Punnet Esq.	10	0	0
11 months	1100	0	0	A. Johnston Esq.	10	0	0
H. S. Thomas Esq.	1000	0	0	Brig. Genl. Gell	10	0	0
Major T. Candy, Poona	50	0	0	J. Kingsmill Esq.	10	0	0
J. Neuberg Esq., Bombay	50	0	0	C. H. F. C. Esq.	5	0	0
Dr. Sperschneider,				E. H. Ensor Esq.	5	0	0
Trivandrum	50	0	0	N. Firmann Esq.	5	0	0
Rev. A. Stern, Calcutta	5	0	0	J. Roux Esq.	10	0	0
Th. Xavier Esq., Toomkur	10	0	0	S. Macdonald Esq.	5	0	0
S. A. Fitzgibbon Esq.	20	0	0	G. Manson Esq.	5	0	0
Findlay Anderson Esq.,				F. Graham Esq.	5	0	0
Edinburgh	20	0	0	Dr. W. H. Graham	5	0	0
Proprietor, <i>Punjab Advertiser</i> ,				P. Haynes Esq.	5	0	0
through Mr. Digel	25	0	0	J. N. C. Beyts Esq.	5	0	0
Dr. H. Gundert, Calw,				Major T. Candy, Poona	50	0	0
through Rev. S. Gundert	50	0	0	Capt. W. F. Keays	5	0	0
<i>Collected by Rev. G. Deimler, Bombay.</i>				J. N. Hauseer Esq.	2	0	0
H. Conder Esq.	25	0	0	R. Mügge Esq.	5	0	0
Rev. D. C. Boyd	10	0	0	F. Carpenter Esq.	5	0	0
J. Vitters Esq.	10	0	0	C. Th. Meili Esq.	10	0	0
A. C. Gumpert Esq.	10	0	0	J. Fachin Esq.	10	0	0
W. G. Hall Esq.	10	0	0	Rev. J. G. Deimler	10	0	0
Chr. Grondona Esq.	10	0	0	<i>Received by Rev. Th. Walz.</i>			
J. Brandenburg Esq.	10	0	0	J. W. Best Esq.	120	0	0
Charles Macdonald Esq.	10	0	0	A. Mc. C. Webster Esq.	60	0	0
Edward Miller Esq.	5	0	0	Capt. Q. S. A. Jamieson	60	0	0
C. F. Cooper Esq.	10	0	0	Col. R. S. Couchmann	40	0	0
C. Banks Esq.	10	0	0	Col. W. Rowlandson	35	0	0
				Major Picton Warlow	40	0	0

	Rs.	As.	P.
J. G. Horsfall Esq.	40	0	0
J. Ball Esq.	50	0	0
Col. Ch. M. Hailes	30	0	0
A Friend	25	0	0

AT HONORE resp. KARWAR.

R. A. Macdonald Esq.	85	0	0
G. Macpherson Esq.	50	0	0
H. Barrett Esq.	10	0	0
H. Ingle Esq.	5	0	0
Dr. Davis	10	0	0
J. Monteath Esq.	5	0	0
E. J. Ebdon Esq.	10	0	0
J. Hardy Esq.	5	0	0
Capt. S. T. Mc. Gillivray	15	0	0

AT MERCARA.

Major H. G. Thompson	50	0	0
Rev. Dr. Mackee, from			
Offertory	35	0	0
Major H. G. Puckle	27	0	0
Rev. G. Richter	25	0	0
Rev. Dr. Mackee	24	0	0
C. S. W.	10	0	0
Mr. J. S. Harvey	4	0	0
Mr. G. Bertram	1	0	0

AT ANANDAPUR.

J. Mackenzie Esq.	100	0	0
Mrs. Tipping	100	0	0
Mrs. Haller	15	0	0

AT DHARWAR.

E. P. Robertson Esq.	50	0	0
E. Cordeaux Esq.	15	0	0
Col. G. A. Hogg	10	0	0
N. Daniel Esq.	18	0	0
Dr. C. A. Sylvester	20	0	0
Major C. Ried	5	0	0
Capt. C. Hay	25	0	0
R. C. Beynon Esq.	20	0	0
W. H. Scott Esq.	25	0	0
H. S.	12	0	0

	Rs.	As.	P.
Capt. C. Browne	3	0	0
C. P. Wiltshire Esq.	12	0	0
Capt. A. E. Ward	5	0	0
G. Robertson Esq.	10	0	0
C. Druitt Esq.	10	0	0
A. Dau Esq.	5	0	0
A. Anding Esq.	12	0	0
G. Brunnell Esq.	5	0	0
H. W. Lewis Esq.	10	0	0
F. Marriot Esq.	5	0	0
C. Compalais Esq.	10	0	0
F. Tompson Esq.	9	0	0
W. Shearer Esq.	5	0	0
W. Jukes Esq.	6	0	0
N. W.	16	0	0
K. Laxton Esq.	10	0	0
B. Rice Esq.	10	0	0

AT HUBLY.

Karwar Company, through			
A. W. Campbell Esq.	40	0	0
Poor White	20	0	0
For Christmas presents to			
the Orphan Boys			
A. W. Campbell Esq.	20	0	0
Capt. & Mrs. Hay	5	0	0
A Poor White towards the			
Poor Fund	5	0	0

AT GULEDGUD.

J. C. Barker Esq.	10	0	0
A. H. Spry Esq.	20	0	0
N. N. (<i>name unreadable</i>)	10	0	0
J. Fleet Esq.	10	0	0
J. Molecay Esq.	10	0	0
E. Hosking Esq.	25	0	0
M. Crow Esq.	15	0	0
N. Kennedy Esq.	20	0	0

AT CANNANORE.

Major J. Gabbet	48	0	0
Dr. J. Fitzgerald	38	0	0
General Kempster	27	0	0

	Rs.	As.	P.		Rs.	As.	P.
D. J. Fletcher Esq.	10	0	0	Mrs. King, Bangalore	5	0	0
S. M. W.	8	0	0	Miss King	10	0	0
Lt. McLaughlin	45	0	0	AT CALICUT.			
Mr. J. Rees	24	0	0	W. Logan Esq.	240	0	0
McGregor Esq., collected				H. Wigram Esq.	180	0	0
at Bangalore	30	0	0	A. F. Schlunk Esq.	120	0	0
Dr. Halton	10	0	0	Rev. R. W. Wace	65	0	0
G. C. Bayley Esq.	14	0	0	R. Stanes Esq.	50	0	0
Col. G. Selby, Coonoor	20	0	0	W. C. Darling Esq.	50	0	0
Major G. Davis	7	0	0	W. Henke Esq.	14	0	0
Mr. Symn, Manantoddy	10	0	0	N. N.	7	0	0
Mr. J. Rose	11	8	0	J. J. Nash Esq.	3	0	0
E. F.	10	0	0	O. Eckelmann Esq.	2	0	0
Capt. Fair	8	0	0	AT PALGHAUT.			
Mr. W. Reinsford	6	8	0	Mrs. M. Buick	7	0	0
Mr. Gormann	3	0	0	Mrs. G. J. Dupen	12	0	0
Lt. R. Fennell	5	0	0	T. C. Elsworthy Esq.	12	0	0
Do. for the Orphanage,				L. Garthwaite Esq.	20	0	0
Tellicherry	25	13	0	W. E. Gay Esq.	6	0	0
Col. White	8	0	0	J. Grimes Esq.	12	0	0
Col. Gadsdon	4	0	0	Capt. G. R. Hodgson	30	0	0
T. Stanes Esq., collected at Coonoor.				H. T. Knox Esq.	5	0	0
Th. St.	100	0	0	The Hon'ble W. Robinson	100	0	0
T. B. H.	2	0	0	E. J. Sewell Esq.	45	0	0
C. E. Hayne Esq.	20	0	0	W. H. Stables Esq.	15	0	0
M. M.	5	0	0	J. J. Tomlinson Esq.	10	0	0
W. H. S.	10	0	0	Mrs. M. A. Willis	2	0	0
First fruits of increase from an				AT KAITY.			
old friend of the Mission	71	2	8	Genl. G. W. Walker,			
Col. Walton	16	0	0	11 months	110	0	0
Capt. Puddicombe	5	0	0	Mrs. Brecks	50	0	0
Mr. Ch. Stocking	3	0	0	Mrs. Onslow	60	0	0
Mr. George Thomas,				R. H. Streeton Esq.	50	0	0
Taliparambu	6	0	0	Mr. Inse	10	0	0
From the Brethren of the				N. N.	3	0	0
48th Regiment	9	0	0	J. R. Cockerell Esq.	20	0	0
TELLICHERRY.				A. S. Cowdell Esq.	5	0	0
J. Reid Esq.	120	0	0	Mrs. Hunter Adam	5	0	0
A. Gover Esq.	120	0	0	Mrs. E. L. Hankin	5	0	0
D. Bruik Esq.	55	0	0				

	Rs.	As.	P.		Rs.	As.	P.
Lady Anne Gore Laughton	10	0	0	Mrs. Higgins	20	0	0
Th. Stanes Esq.	50	0	0	Major Bertie Hobart	25	0	0
Alex. Allan Esq.	50	0	0	General Madden	10	0	0
Mrs. Hayne	20	0	0	Mrs. Sinclair, towards			
General Selby	5	0	0	School building	10	0	0
G. A.	2	0	0				
J. S.	2	0	0				
Lillian	2	0	0	AT KOTAGHERRY.			
R. L. H.	5	0	0	Mr. Anderson	12	0	0
A. H.	2	0	0	H. Rogers Esq.	5	0	0
M. L. C.	2	0	0	A. Woodhouse Esq.	10	0	0
A friend	5	0	0	F. Groves Esq.	45	0	0
J. Hodges Esq.	10	0	0	Lady Gore Laughton	15	0	0
A. B. C.	2	0	0	Mr. Ryall	10	0	0
Lord Bishop of Madras	50	0	0	From a friend	50	0	0
W. E. Schmidt Esq.	5	0	0	Mr. Johnston	10	0	0
Mrs. J. Frank	2	0	0	Mrs. David Cockburn,			
Mr. W. Clarke	20	0	0	Missionary box	15	0	0
Mr. H. Wallace	5	0	0	From a friend	10	0	0
Mr. M. Hill	5	0	0	Through Mr. Strange	5	0	0

**Donations from Members of the Congregations
and other Native Friends.**

Mangalore: Mr. L. Joshua	6	0	0	Anandapur: Mr. J. Kire	10	5	6
Balmattha Brotherly Association	17	0	0	Mr. Ph. Antony	24	0	0
Mulky: From the School Girls	0	11	3	" Steph. Anthony	15	0	0
Deacon D. Aarons	5	0	0	" David Kore	24	0	0
P. N.	1	5	3	Dharwar: Congregation	2	0	0
A boy	0	1	0	Hubly: Congregation	37	1	5
Udapy: Middle School, Pie Collections	14	11	4	Pakirappa Mudaradda Esq.	20	0	0
New Year's Singing	3	0	0	Appoo	1	0	0
School Boys for Assante	5	7	10	Bettigherry: Two friends	25	0	0
Carwar: Rev. T. Costa	30	0	0	Guledgud: Sal. Bhaskar	6	0	0
Mr. Mark Salis	10	0	0	Joseph Bellagulla	4	0	0
Mercara: Tamil Congregation	8	7	6	Noah	3	0	0
				Paul Bellagulla	1	0	0
				Devaputra	0	10	0

	Rs.	As.	P.		Rs.	As.	P.
Cannanore: Congregation	14	14	7	From the School Girls, of			
Congregation in Chowra	5	14	6	their savings	7	11	8
Workmen and women of				Mr. Francis	10	0	0
the Weav. Establishmt.	35	11	4	Codacal: Congregation	5	0	0
Tellicherry: Overseer				Palghaut: Congregation	7	0	0
Francis	10	0	0	Out-Stations	2	4	0
Chombala: N. N.	5	0	0	Mr. John Manikam	3	0	0
P. Silas	0	5	6	" George Therian	2	4	0
Caleb	0	2	0	" Mattu	2	0	0
Sundries	1	1	3	" Joseph	3	8	0
Calicut: P. O. Pottan Esq.	34	0	0	" Gomes	1	0	0
T. Govinden	3	9	6	Christian Wengulam	1	0	0
Priscilla	0	4	0	Kotagerry: Samuel School-			
Rahel Davis	3	0	0	master	12	0	0
Jonas Patiattu	2	0	0	Mr. Daniel, Carpenter	5	0	0
Paul Jesudasen	2	8	0	" Thomas, Post writer	1	0	0
Liza Davis	1	0	0	" Arogyam, Writer	1	0	0
From the Confirmants	1	11	3	" Samuel, Overseer	2	0	0
				" Pragosam, Writer	1	0	0

Subscriptions for Schools.

MALABAR—CALICUT.

Dr. Roberts	12	0	0	Mrs. Ferguson, Nellampoor	10	0	0
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Donations for the Mangalore Sickhouse.

Acknowledged by Rev. Haerlin.

Col. R. S. Couchman	40	0	0	Dr. R. Dempster	12	0	0
Capt. Q. S. A. Jamieson	24	0	0	G. Stokes Esq.	12	0	0
J. G. Horsfall Esq.	20	0	0	J. Moss Esq.	11	0	0
Col. W. Rowlandson	18	0	0	Mr. L. Joshua	12	0	0
Major Picton Warlow	16	0	0	E. Gibson Esq.	9	0	0
A. Mc. C. Webster Esq.	15	0	0	H. Hart Esq.	7	0	0
E. B. Powell Esq.	13	0	0	J. B. T. W.	5	0	0
J. Ball Esq.	12	0	0	F. H. Hebbert Esq.	2	0	0
J. Boys Esq.	12	0	0	E. H. Pringle Esq.	2	0	0

Grants in Aid.

		Rs.	As.	P.
MANGALORE	Parochial Girls' School	157	4	0
	Parochial Boys' School	36	8	0
	Nireshwalya School	11	0	0
	Brahmin Girls' School	58	4	0
MULKY	Girls' Boarding School	96	8	0
	Boys' Parochial School	11	0	0
	Kutyar Parochial School	21	0	0
	Padur " "	19	12	0
UDAPY	Middle School	211	8	0
	Boys' Orphan School	147	4	0
	Gudde School	25	0	0
	Shirva School	12	0	0
ANANDAPUR	Parochial School	72	0	0
DHARWAR	Anglo-Vernacular School	195	8	0
	Vernacular School	91	8	0
HUBLY	Anglo-Vernacular School	298	8	0
	Old Hubly School	84	0	0
	Congregation School	34	8	0
	" Girls' School	42	8	0
BETTIGHERRY	Girls' Boarding School	82	0	0
	Boys' Vernacular School	82	14	0
GUDEDGUD	Vernacular School	88	15	6
CANNANORE	Parochial School	86	8	0
	Chowa "	36	6	0
TELLICHERRY	Boarding School	202	4	0
	Middle School	49	8	0
	Fisher Village School	72	12	0
	Parochial School	27	5	0
CHOMBALA	Girls' Boarding School	439	8	0
CALICUT	Anglo-Vernacular School	949	8	0
	Girls' Boarding School	528	4	0
	Parochial School	137	9	8
CODACAL	Parochial School	120	12	0
	" " in Paraperi	26	4	0
PALGHAUT	Anglo-Vernacular School	199	8	0
	Kannani Vernacular School	46	7	0
	Parochial School	45	0	0
KAITY	Schools	80	0	0

Contributions of the Congregations as Church Taxes.

	Rs.	As.	P.		Rs.	As.	P.
Mangalore	304	0	6	Dharwar	6	8	0
Mulky	24	7	0	Hubly	25	9	0
Utchila	4	4	0	Bettigherry	12	0	0
Munderu	5	9	0	Shagoty	6	0	0
Kutyar	9	5	0	Guledgud	10	0	0
Padur	9	15	0	Kardenhalli	2	1	0
Santur	6	4	0	Cannanore	54	3	0
Udapy	57	8	0	Chowa	40	0	0
Gudde	24	3	0	Tellicherry	60	14	10
Shirva	24	11	0	Chombala	37	11	0
Kattupadi and Madambail	20	0	0	Coilandy	6	15	9
Kallyanapur	9	0	0	Calicut	146	13	0
Karkal	9	0	0	Codacal	56	13	7
Honore	3	12	0	Palghaut	18	2	0
Carwar	5	0	0	Wadakanchery	4	14	0
Mercara	10	8	6	Kaity	15	0	0
Anandapur	18	0	0	Kotagherry	10	2	0

For Educating Protestant Children
of the 34th Regiment at Mangalore in the Mission Boarding Schools.

	Rs.	As.	P.
H. S. Thomas Esq., Tanjore	54	0	0
Lt. Col. Rowlandson	6	0	0
Major Q. S. A. Jamieson	60	0	0
Mrs. Dempster	12	0	0
J. Moss Esq.	9	0	0

Donations towards the Erection of a Chapel, Tellicherry.

Acknowledged by Rev. Ch. Müller.

	Rs.	As.	P.		Rs.	As.	P.
W. Logan Esq.	50	0	0	Abel Mannan	2	0	0
Rev. Wilkinson	20	0	0	Nazareth	1	0	0
Miss M. Cockburn	50	0	0	Amos	0	8	0
Sir William Robinson	20	0	0	Joseph Mandotti	3	0	0
I. W. Reid Esq.	200	0	0	Martin Harsan	0	6	0
A. G. Gover Esq.	50	0	0	Arthur Mensel	2	0	0
D. Buick Esq.	50	0	0	Mark Ittiappen	1	0	0
M. Brown Esq.	25	0	0	Uriel	0	8	0
A. Rosario Esq.	25	0	0	Phillipp	1	0	0
A. Brown Esq.	20	0	0	Stephan Hassan	1	0	0
Overseer Francis	20	0	0	David Ittiappen	1	0	0
W. Schöenthal Esq.	25	0	0	Josia	0	12	0
Rev. Wagner	2	0	0	Jared	0	8	0
Rev. Lauffer	30	0	0	Unni, Writer (Muckwen)	2	0	0
J. Veil Esq.	5	0	0	Justin, Maistry	2	0	0
Rev. J. M. Fritz	50	0	0	Kannen	4	0	0
Collected by Miss King	45	0	0	Chikoppen (Muckwen)	5	0	0
General G. W. Walker	30	0	0	Joseph Muskotten	3	0	0
N. N.	10	0	0	Thomas, Teacher	1	8	0
Rev. E. Liebendörfer	10	0	0	Thomas, Weaver	0	10	0
Rev. J. Frohnmeyer	15	0	0	David Gomer	0	8	0
N. N.	25	0	0	Theodore Robert	1	0	0
C. Hüttinger	17	7	0	Hanoch Muttungal	1	0	0
A friend	10	0	0	Codacal Congregation	21	0	0
E. Halbrock Esq.	25	0	0	Roman Wythiar	1	0	0
A friend	3	0	0	Isaac Unniali	1	0	0
Mr. J. E. Lafermais	10	0	0	Joshua "	1	0	0
Paul Chandren	25	0	0	David Muttungul	1	0	0
Nathan Simon	1	0	0	Jared "	0	8	0
David Charappen	5	0	0	Helene (a school-girl)	0	6	0
B. Jacho	10	0	0	Hanna Hoar	1	0	0
Theodore Gabriel	2	0	0	Rosine	1	0	0
Stephan Chandran	5	0	0	Perimben's Widow	0	4	0
Ittiyaru	2	0	0	Rahel Taddai	1	0	0
Simeon Nathan	4	0	0	Sarah Widow	0	2	0
J. Chandran	4	0	0	Rebecca	0	2	0
Joseph Peon	2	0	0	Claudia Widow	0	8	0
Six inmates of the Poor				Elizabeth	1	0	0
House	0	6	0	Hulda Widow	0	2	0

Donations for Famine Relief in the Southern-Mahratta Stations.

BOMBAY — J. Neuberg Esq. Rs. 30.

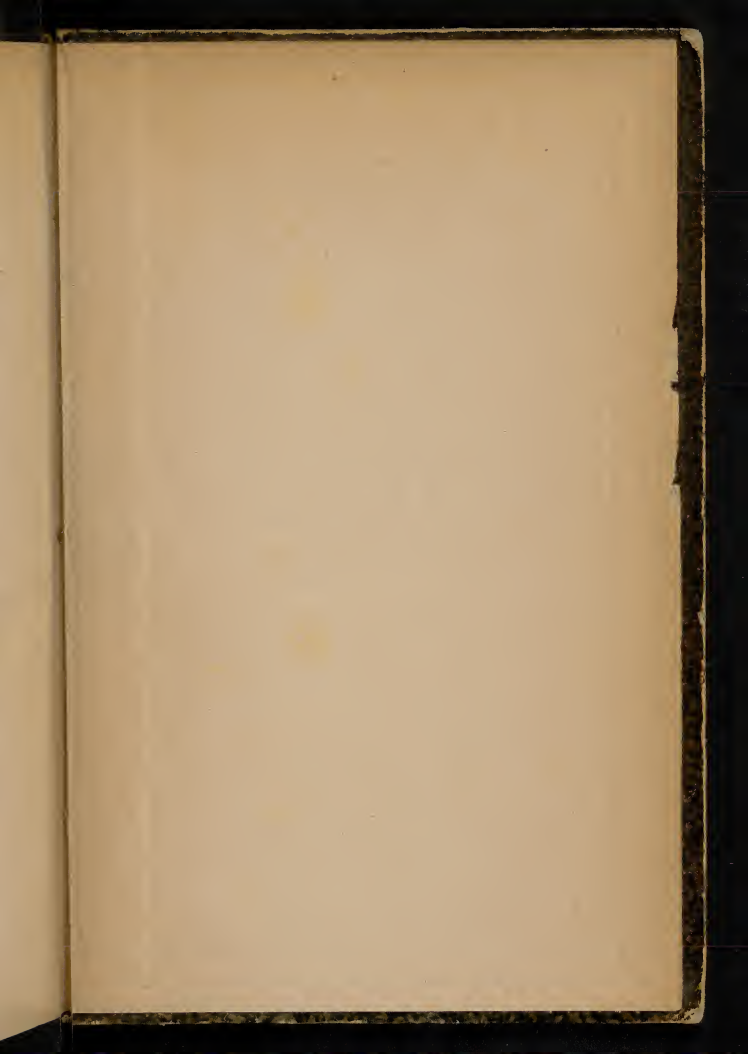
Collected by Rev. J. Fuchs, Benares, April 1877.

	Rs.	As.	P.		Rs.	As.	P.
Geo. Ewine Esq.	5	0	0	Josmudin Khan, Nat. Chr.	0	4	0
Joh. Freusch Esq.	10	0	0	Aman Masih Levi, „ „	1	0	0
J. Mingle Esq.	5	0	0	Shri Das „ „	0	1	0
M. Möhle Esq.	5	0	0	Peter „ „	1	0	0
A. C. Thom Esq.	5	0	0	Berham Doder, „ „	0	4	0
F. G. Kennedy Esq.	5	0	0	W. Braun, „ „	0	8	0
E. Prutt Esq.	2	0	0	A. Bonifacius „ „	1	0	0
Rev. J. Fuchs	10	0	0	Alexander Vauce „ „	0	4	0
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Mrs. Kennedy	8	0	0	A. Paul „ „	0	8	0
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J. Luther, „ „	2	0	0				


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REPORT
OF THE
Basel German Evangelical
MISSIONARY SOCIETY

FOR
1876

THIRTY-SEVENTH REPORT
OF THE BASEL GERMAN EVANGELICAL MISSION IN
SOUTH-WESTERN INDIA



MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1877

